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Bina Dewhurst -
July 20th 1856 -

THE BOOK OF
COMMON PRAYER,

AND ADMINISTRATION OF

THE SACRAMENTS,

AND OTHER

rites AND CEREMONIES OF THE CHURCH,

ACCORDING TO THE USE OF THE

United Church of England and Ireland :

TOGETHER WITH THE

PROPER LESSONS

FOR SUNDAYS AND OTHER HOLY-DAYS,

AND

A NEW VERSION OF THE PSALMS OF DAVID.

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THE BOOK OF
COMMON PRAYER,

AND ADMINISTRATION OF
THE SACRAMENTS,

AND OTHER

RITES AND CEREMONIES OF THE CHURCH

AS REVISED BY THE
GENERAL SYNOD OF THE
Church of England and Ireland:

1547

PROPER LESSONS

FOR SUNDAYS AND OTHER HOLY-DAYS,

AND

A NEW VERSION OF THE PSALMS OF DAVID.



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THE PREFACE.

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the

use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy would also return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the *Book of Common Prayer*, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of

THE PREFACE.

England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendered to us, (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in

terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of *England*.

CONCERNING THE SERVICE OF THE CHURCH.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas Saint Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven portions, whereof every one was called a *Nocturn*: Now of late time a few of them have been daily said, and the

rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury Use*, some *Hereford Use*, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner

OF CEREMONIES.

how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

THOUGH it be appointed, that all things shall be read and sung in the Church in the *English* Tongue, to the end that the Congregation may be thereby edified; yet it is not meant,

but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

OF CEREMONIES,

WHY SOME BE ABOLISHED, AND SOME RETAINED.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised,) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God, *Let all things be done among you, saith Saint Paul, in a seemly and due order:* The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the

least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would Saint *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of *Moses' Law* was,) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those

OF CEREMONIES.

Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves

to be more studious of unity and concord, than of innovations and newfangledness, which (as much as may be with true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: for we think it convenient that every Country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the twenty-eighth, or twenty-ninth day of the month.

And, whereas *January, March, May, July, August, October, and December* have One-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: so that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

NOTE, That the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry the Eighth, and Edward the Sixth.*

THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain Proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following,

and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, that whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

NOTE also, That the Collect, Epistle, and Gospel, appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.

PROPER LESSONS

TO BE READ AT MORNING AND EVENING PRAYER, ON THE SUNDAYS, AND OTHER HOLY-DAYS THROUGHOUT THE YEAR.

LESSONS PROPER FOR SUNDAYS.

	MATTINS.	EVENSONG.		MATTINS.	EVENSONG.
<i>Sundays of Advent.</i>			<i>Sundays after Easter.</i>		
The First.....	Isaiah 1	Isaiah 2	The Third.....	Deuter. 4	Deuter. 5
Second.....	— 5	— 24	Fourth.....	— 6	— 7
Third.....	— 25	— 26	Fifth.....	— 8	— 9
Fourth ...	— 30	— 32			
<i>Sundays after Christmas.</i>			<i>Sunday after Ascension-Day.</i>	Deuter. 12	Deuter. 13
The First.....	Isaiah 37	Isaiah 38	<i>Whit-Sunday.</i>		
Second.....	— 41	— 43	First Lesson...	— 16 to v. 18	Isaiah 11
			Second Lesson	Acts 10 v. 34	Acts 19 to ver. 21
<i>Sundays after the Epiphany.</i>			<i>Trinity Sunday.</i>		
The First.....	Isaiah 44	Isaiah 46	First Lesson...	Genesis 1	Genesis 18
Second.....	— 51	— 53	Second Lesson	Matth. 3	1 John 5
Third.....	— 55	— 56			
Fourth ...	— 57	— 58	<i>Sundays after Trinity.</i>		
Fifth.....	— 59	— 64	First.....	Joshua 10	Joshua 23
Sixth.....	— 65	— 66	Second.....	Judges 4	Judges 5
<i>Septuagesima..</i>	Genesis 1	Genesis 2	Third.....	1 Sam. 2	1 Sam. 3
<i>Sexagesima.....</i>	— 3	— 6	Fourth.....	— 12	— 13
<i>Quinquagesima.</i>	9 to v. 20	— 12	Fifth.....	— 15	— 17
LENT.			Sixth.....	2 Sam. 12	2 Sam. 19
First Sunday	19 to v. 30	— 22	Seventh.....	— 21	— 24
Second.....	— 27	— 34	Eighth.....	1 Kings 13	1 Kings 17
Third.....	— 39	— 42	Ninth.....	— 18	— 19
Fourth.....	— 43	— 45	Tenth.....	— 21	— 22
Fifth.....	Exod. 3	Exod. 5	Eleventh.....	2 Kings 5	2 Kings 9
Sixth.....	— 9	— 10	Twelfth.....	— 10	— 18
First Lesson...	— 9	— 10	Thirteenth.....	— 19	— 23
Second Lesson	Matt. 26	Hebr. 5 to ver. 11	Fourteenth.....	Jerem. 5	Jerem. 22
<i>Easter-Day.</i>			Fifteenth.....	— 35	— 36
First Lesson...	Exod. 12	Exod. 14	Sixteenth.....	Ezek. 2	Ezek. 13
Second Lesson	Rom. 6	Acts 2 v. 22	Seventeenth....	— 14	— 18
<i>Sundays after Easter.</i>			Eighteenth.....	— 20	— 24
The First.....	Num. 16	Num. 22	Nineteenth.....	Daniel 3	Daniel 6
Second.....	— 23, 24	— 25	Twentieth.....	Joel 2	Micah 6
			Twenty-first...	Habak. 2	Prov. 1
			Twenty-second	Prov. 2	— 3
			Twenty-third..	— 11	— 12
			Twenty-fourth	— 13	— 14
			Twenty-fifth..	— 15	— 16
			Twenty-sixth..	— 17	— 19

LESSONS PROPER FOR HOLY-DAYS.

	MATTINS.	EVENSONG.		MATTINS.	EVENSONG.
<i>St. Andrew.....</i>	Prov. 20	Prov. 21	<i>St. Stephen.</i>		
<i>St. Thomas</i>	— 23	— 24	First Lesson...	Prov. 28	Eccles. 4
<i>Nativity of Christ.</i>			Second Lesson	Acts 6 v. 8 and ch. 7 to v. 30	Acts 7 v. 30 to ver. 55
First Lesson...	Isai. 9 to ver. 8	Isai. 7 v. 10 to ver. 17	<i>St. John.</i>		
Second Lesson	Luke 2 to ver. 15	Titus 3 v. 4 to ver. 9	First Lesson...	Eccles. 5	Eccles. 6
			Second Lesson	Revel. 1	Revel. 22

LESSONS PROPER FOR HOLY-DAYS.

	MATTINS.	EVENSONG.		MATTINS.	EVENSONG.
<i>Innocents' Day.</i>	Jer. 31 to ver. 18.	Wisdom 1	<i>St. Philip and St. James.</i>		
<i>Circumcision.</i>		[ver. 12	<i>First Lesson...</i>	Ecclus. 7	Ecclus. 9
<i>First Lesson...</i>	Genesis 17	Deuter. 10	<i>Second Lesson</i>	John 1	
<i>Second Lesson</i>	Romans 2	Coloss. 2		ver. 43	
<i>Epiphany.</i>			<i>Ascension-Day.</i>		
<i>First Lesson...</i>	Isaiah 60	Isaiah 49	<i>First Lesson...</i>	Deuter. 10	2 Kings 2
<i>Second Lesson</i>	Luke 3 to ver. 23	John 2 to ver. 12	<i>Second Lesson</i>	Luke 24	Ephes. 4 to ver. 17
<i>Conversion of St. Paul.</i>			<i>Monday in Whitsun-Week.</i>	[ver. 10	[16 to v. 30
<i>First Lesson...</i>	Wisdom 5	Wisdom 6	<i>First Lesson...</i>	Gen. 11 to	Num. 11 v.
<i>Second Lesson</i>	Acts 22 to ver. 22	Acts 26	<i>Second Lesson</i>	1 Cor. 12	1 Cor. 14 to ver. 26
<i>Purification of Virgin Mary.</i>			<i>Tuesday in Whitsun-Week.</i>	[ver. 18	
	Wisdom 9	Wisd. 12	<i>First Lesson...</i>	1 Sam. 19	Deut. 30
<i>St. Matthias.</i>	— 19	Ecclus. 1	<i>Second Lesson</i>	1 Thes. 5 v. 12 to v. 24	1 John 4 to ver. 14
<i>Annunciation of our Lady.</i>			<i>St. Barnabas.</i>		
	Ecclus. 2	— 3	<i>First Lesson...</i>	Ecclus. 10	Ecclus. 12
<i>Wednesday before Easter.</i>			<i>Second Lesson</i>	Acts 14	Acts 15 to ver. 36
<i>First Lesson...</i>	Hosea 13	Hosea 14	<i>St. John Bapt.</i>		
<i>Second Lesson</i>	John 11 ver. 45		<i>First Lesson...</i>	Malachi 3	Malachi 4
<i>Thursday before Easter.</i>			<i>Second Lesson</i>	Matth. 3	Matth. 14 to ver. 13
<i>First Lesson...</i>	Daniel 9	Jerem. 31	<i>St. Peter.</i>		
<i>Second Lesson</i>	John 13		<i>First Lesson...</i>	Ecclus. 15	Ecclus. 19
<i>Good Friday.</i>	[ver. 20		<i>Second Lesson</i>	Acts 3	Acts 4
<i>First Lesson...</i>	Gen. 22 to	Isaiah 53	<i>St. James.....</i>	Ecclus. 21	Ecclus. 22
<i>Second Lesson</i>	John 18	1 Peter 2	<i>St. Bartholom..</i>	— 24	— 29
<i>Easter Even.</i>			<i>St. Matthew....</i>	— 35	— 38
<i>First Lesson...</i>	Zechar. 9	Exod. 13	<i>St. Michael.</i>		[ver. 5
<i>Second Lesson</i>	Luke 23 ver. 50	Hebr. 4	<i>First Lesson...</i>	Genesis 32	Daniel 10
<i>Monday in Easter-Week.</i>			<i>Second Lesson</i>	Acts 12 to ver. 20	Jude v. 6 to v. 16
<i>First Lesson...</i>	Exod. 16	Exod. 17	<i>St. Luke.....</i>	Ecclus. 51	Job 1
<i>Second Lesson</i>	Matth. 28	Acts 3	<i>St. Simon and St. Jude.....</i>	Job 24, 25	— 42
<i>Tuesday in Easter-Week.</i>			<i>All Saints.</i>	[ver. 10	[ver. 17
<i>First Lesson...</i>	Exod. 20	Exod. 32	<i>First Lesson...</i>	Wisd. 3 to	Wisd. 5 to
<i>Second Lesson</i>	Luke 24 to ver. 13	1 Cor. 15	<i>Second Lesson</i>	Hebr. 11 v. 33 & ch. 12 to ver. 7	Rev. 19 to ver. 17
<i>St. Mark.....</i>	Ecclus. 4	Ecclus. 5			

PROPER PSALMS ON CERTAIN DAYS.

	MATTINS.	EVENSONG.		MATTINS.	EVENSONG.
<i>Christmas-Day.</i>	Psalm 19	Psalm 89	<i>Easter-Day.....</i>	Psalm 2	Psalm 113
.....	— 45	— 110	.....	— 57	— 114
.....	— 85	— 132	.....	— 111	— 118
<i>Ash-Wednesday</i>	Psalm 6	Psalm 102	<i>Ascension-Day.</i>	Psalm 8	Psalm 24
.....	— 32	— 130	.....	— 15	— 47
.....	— 38	— 143	.....	— 21	— 108
<i>Good Friday....</i>	Psalm 22	Psalm 69	<i>Whit-Sunday..</i>	Psalm 48	Psalm 104
.....	— 40	— 88	.....	— 68	— 145
.....	— 54				

THE CALENDAR, WITH THE TABLE OF LESSONS.

JANUARY HATH XXXI. DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	A	<i>Circumcision.</i>	.....	.....	.....	.....
2	b	.....	Gen. 1	Matt. 1	Gen. 2	Rom. 1
3	c	.....	— 3	— 2	— 4	— 2
4	d	.....	— 5	— 3	— 6	— 3
5	e	.....	— 7	— 4	— 8	— 4
6	f	<i>Epiphany.</i>	.....	.....	.....	.....
7	g	.....	— 9	— 5	— 12	— 5
8	A	Lucian, P. & M....	— 13	— 6	— 14	— 6
9	b	.....	— 15	— 7	— 16	— 7
10	c	.....	— 17	— 8	— 18	— 8
11	d	.....	— 19	— 9	— 20	— 9
12	e	.....	— 21	— 10	— 22	— 10
13	f	Hilary, Bp. & C....	— 23	— 11	— 24	— 11
14	g	.....	— 25	— 12	— 26	— 12
15	A	.....	— 27	— 13	— 28	— 13
16	b	.....	— 29	— 14	— 30	— 14
17	c	.....	— 31	— 15	— 32	— 15
18	d	Prisca, V. & M.....	— 33	— 16	— 34	— 16
19	e	.....	— 35	— 17	— 37	1 Cor. 1
20	f	Fabian, B. & M....	— 38	— 18	— 39	— 2
21	g	Agnes, V. & M....	— 40	— 19	— 41	— 3
22	A	Vincent, Mart.....	— 42	— 20	— 43	— 4
23	b	.....	— 44	— 21	— 45	— 5
24	c	.....	— 46	— 22	— 47	— 6
25	d	<i>Conv. of St. Paul...</i>	.....	.....	.....	.....
26	e	.....	— 48	— 23	— 49	— 7
27	f	.....	— 50	— 24	Exod. 1	— 8
28	g	.....	Exod. 2	— 25	— 3	— 9
29	A	.....	— 4	— 26	— 5	— 10
30	b	King Charles, M....	6 to v. 14	— 27	— 7	— 11
31	c	.....	— 8	— 28	— 9	— 12

FEBRUARY HATH XXVIII. DAYS, And in every Leap-Year 29 Days.			MORNING PRAYER.		EVENING PRAYER.	
			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	d	 Fast.	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
2	e	<i>Purific. of V. M....</i>	.....	— 2	.....	— 14
3	f	Blasius, B. & M....	— 12	— 3	— 13	— 15
4	g	.....	— 14	— 4	— 15	— 16
5	A	Agatha, V. & M....	— 16	— 5	— 17	2 Cor. 1
6	b	.....	— 18	— 6	— 19	— 2
7	c	.....	— 20	— 7	— 21	— 3
8	d	.....	— 22	— 8	— 23	— 4
9	e	.....	— 24	— 9	— 32	— 5
10	f	.....	— 33	— 10	— 34	— 6
11	g	.....	Lev. 18	— 11	Lev. 19	— 7
12	A	.....	— 20	— 12	— 26	— 8
13	b	.....	Num. 11	— 13	Num. 12	— 9
14	c	Valentine, Bishop.	— 13	— 14	— 14	— 10
15	d	.....	— 16	— 15	— 17	— 11
16	e	.....	— 20	— 16	— 21	— 12
17	f	.....	— 22	Luke 1 to ver. 39	— 23	— 13
18	g	.....	— 24	— 1. v. 39	— 25	Galat. 1
19	A	.....	— 27	— 2	— 30	— 2
20	b	.....	— 31	— 3	— 32	— 3
21	c	.....	— 35	— 4	— 36	— 4
22	d	.....	Deut. 1	— 5	Deut. 2	— 5
23	e	 Fast.	— 3	— 6	— 4	— 6
24	f	<i>S. Matthias, Ap....</i>	.....	— 7	.....	Ephes. 1
25	g	.....	— 5	— 8	— 6	— 2
26	A	.....	— 7	— 9	— 8	— 3
27	b	.....	— 9	— 10	— 10	— 4
28	c	.....	— 11	— 11	— 12	— 5
29	...	.....	— 13	Matt. 7	— 14	Rom. 12

THE CALENDAR, WITH THE TABLE OF LESSONS.

MARCH				MORNING PRAYER.		EVENING PRAYER.	
HATH XXXI. DAYS.				I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
	1	d	David, Archbp...	Deut. 15	Luke 12	Deut. 16	Ephes. 6
	2	e	Chad, Bishop....	— 17	— 13	— 18	Philip. 1
	3	f	.....	— 19	— 14	— 20	— 2
	4	g	.....	— 21	— 15	— 22	— 3
	5	A	.....	— 24	— 16	— 25	— 4
	6	b	.....	— 26	— 17	— 27	Coloss. 1
	7	c	Perpetua, Mart..	— 28	— 18	— 29	— 2
	8	d	.....	— 30	— 19	— 31	— 3
	9	e	.....	— 32	— 20	— 33	— 4
	10	f	.....	— 34	— 21	Joshua 1	1 Thes. 1
	11	g	.....	Joshua 2	— 22	— 3	— 2
	12	A	Gregory, Bp. of R.	— 4	— 23	— 5	— 3
	13	b	.....	— 6	— 24	— 7	— 4
	14	c	.....	— 8	John 1	— 9	— 5
	15	d	.....	— 10	— 2	— 23	2 Thes. 1
	16	e	.....	— 24	— 3	Judges 1	— 2
	17	f	.....	Judges 2	— 4	— 3	— 3
	18	g	Edward, King of	— 4	— 5	— 5	1 Tim. 1
	19	A	[the West-Sax.	— 6	— 6	— 7	— 2, 3
	20	b	.....	— 8	— 7	— 9	— 4
14	21	c	Benedict, Abbot.	— 10	— 8	— 11	— 5
3	22	d	.....	— 12	— 9	— 13	— 6
	23	e	.....	— 14	— 10	— 15	2 Tim. 1
11	24	f	 Fast.	— 16	— 11	— 17	— 2
	25	g	Annunc. of Vir.	.....	— 12	.....	— 3
19	26	A	[Mary.	— 18	— 13	— 19	— 4
8	27	b	.....	— 20	— 14	— 21	Titus 1
	28	c	.....	Ruth 1	— 15	Ruth 2	— 2, 3
16	29	d	.....	— 3	— 16	— 4	Philem.
5	30	e	.....	1 Sam. 1	— 17	1 Sam. 2	Hebr. 1
	31	f	.....	— 3	— 18	— 4	— 2

APRIL				MORNING PRAYER.		EVENING PRAYER.	
HATH XXX. DAYS.				I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
13	1	g	.....	1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
2	2	A	.....	— 7	— 20	— 8	— 4
	3	b	Richard, Bp.....	— 9	— 21	— 10	— 5
10	4	c	S. Ambrose, Bp.	— 11	Acts 1	— 12	— 6
	5	d	.....	— 13	— 2	— 14	— 7
18	6	e	.....	— 15	— 3	— 16	— 8
7	7	f	.....	— 17	— 4	— 18	— 9
	8	g	.....	— 19	— 5	— 20	— 10
15	9	A	.....	— 21	— 6	— 22	— 11
4	10	b	.....	— 23	— 7	— 24	— 12
	11	c	.....	— 25	— 8	— 26	— 13
12	12	d	.....	— 27	— 9	— 28	James 1
1	13	e	.....	— 29	— 10	— 30	— 2
	14	f	.....	— 31	— 11	2 Sam. 1	— 3
9	15	g	.....	2 Sam. 2	— 12	— 3	— 4
	16	A	.....	— 4	— 13	— 5	— 5
17	17	b	.....	— 6	— 14	— 7	1 Pet. 1
6	18	c	.....	— 8	— 15	— 9	— 2
	19	d	Alphege, Abp...	— 10	— 16	— 11	— 3
	20	e	.....	— 12	— 17	— 13	— 4
	21	f	.....	— 14	— 18	— 15	— 5
	22	g	.....	— 16	— 19	— 17	2 Pet. 1
	23	A	S. George, M....	— 18	— 20	— 19	— 2
	24	b	.....	— 20	— 21	— 21	— 3
	25	c	St. Mark, Evan.	.....	— 22	.....	1 John 1
	26	d	.....	— 22	— 23	— 23	— 2
	27	e	.....	— 24	— 24	1 Kin. 1	— 3
	28	f	.....	1 Kin. 2	— 25	— 3	— 4
	29	g	.....	— 4	— 26	— 5	— 5
	30	A	.....	— 6	— 27	— 7	2, 3 John

PROPER LESSONS

TO BE READ AT MORNING AND EVENING PRAYER, ON THE SUNDAYS, AND OTHER HOLY-DAYS THROUGHOUT THE YEAR.

LESSONS PROPER FOR SUNDAYS.

	MATTINS.	EVENSONG.		MATTINS.	EVENSONG.
<i>Sundays of Advent.</i>			<i>Sundays after Easter.</i>		
The First.....	Isaiah 1	Isaiah 2	The Third.....	Deuter. 4	Deuter. 5
Second....	— 5	— 24	Fourth....	— 6	— 7
Third.....	— 25	— 26	Fifth.....	— 8	— 9
Fourth ...	— 30	— 32			
<i>Sundays after Christmas.</i>			<i>Sunday after Ascension-Day.</i>	Deuter. 12	Deuter. 13
The First.....	Isaiah 37	Isaiah 38	<i>Whit-Sunday.</i>		
Second....	— 41	— 43	First Lesson...	—16 to v. 18	Isaiah 11
			Second Lesson	Acts 10 v. 34	Acts 19 to ver. 21
<i>Sundays after the Epiphany.</i>			<i>Trinity Sunday.</i>		
The First.....	Isaiah 44	Isaiah 46	First Lesson...	Genesis 1	Genesis 18
Second....	— 51	— 53	Second Lesson	Matth. 3	1 John 5
Third.....	— 55	— 56			
Fourth ...	— 57	— 58	<i>Sundays after Trinity.</i>		
Fifth.....	— 59	— 64	First	Joshua 10	Joshua 23
Sixth.....	— 65	— 66	Second	Judges 4	Judges 5
<i>Septuagesima..</i>	Genesis 1	Genesis 2	Third.....	1 Sam. 2	1 Sam. 3
<i>Sexagesima.....</i>	— 3	— 6	Fourth	— 12	— 13
<i>Quinquagesima.</i>	9 to v. 20	— 12	Fifth.....	— 15	— 17
<i>LENT.</i>			Sixth.....	2 Sam. 12	2 Sam. 19
First Sunday	19 to v. 30	— 22	Seventh.....	— 21	— 24
Second.....	— 27	— 34	Eighth	1 Kings 13	1 Kings 17
Third.....	— 39	— 42	Ninth.....	— 18	— 19
Fourth.....	— 43	— 45	Tenth	— 21	— 22
Fifth	Exod. 3	Exod. 5	Eleventh.....	2 Kings 5	2 Kings 9
Sixth	— 9	— 10	Twelfth	— 10	— 18
First Lesson...	— 9	— 10	Thirteenth.....	— 19	— 23
Second Lesson	Matt. 26	Hebr. 5 to ver. 11	Fourteenth.....	Jerem. 5	Jerem. 22
<i>Easter-Day.</i>			Fifteenth.....	— 35	— 36
First Lesson...	Exod. 12	Exod. 14	Sixteenth.....	Ezek. 2	Ezek. 13
Second Lesson	Rom. 6	Acts 2 v. 22	Seventeenth....	— 14	— 18
<i>Sundays after Easter.</i>			Eighteenth.....	— 20	— 24
The First	Num. 16	Num. 22	Nineteenth.....	Daniel 3	Daniel 6
Second....	— 23, 24	— 25	Twentieth	Joel 2	Micah 6
			Twenty-first...	Habak. 2	Prov. 1
			Twenty-second	Prov. 2	— 3
			Twenty-third..	— 11	— 12
			Twenty-fourth	— 13	— 14
			Twenty-fifth ..	— 15	— 16
			Twenty-sixth..	— 17	— 19

LESSONS PROPER FOR HOLY-DAYS.

	MATTINS.	EVENSONG.		MATTINS.	EVENSONG.
<i>St. Andrew.....</i>	Prov. 20	Prov. 21	<i>St. Stephen.</i>		
<i>St. Thomas</i>	— 23	— 24	First Lesson...	Prov. 28	Eccles. 4
<i>Nativity of Christ.</i>			Second Lesson	Acts 6 v. 8 and ch. 7 to v. 30	Acts 7 v. 30 to ver. 55
First Lesson...	Isai. 9 to ver. 8	Isai. 7 v. 10 to ver. 17	<i>St. John.</i>		
Second Lesson	Luke 2 to ver. 15	Titus 3 v. 4 to ver. 9	First Lesson...	Eccles. 5	Eccles. 6
			Second Lesson	Revel. 1	Revel. 22

LESSONS PROPER FOR HOLY-DAYS.

	MATTINS.	EVENSONG.		MATTINS.	EVENSONG.
<i>Innocents' Day.</i>	Jer. 31 to ver. 18.	Wisdom 1	<i>St. Philip and St. James.</i>		
<i>Circumcision.</i>		[ver. 12	First Lesson...	Ecclus. 7	Ecclus. 9
First Lesson...	Genesis 17	Deuter. 10	Second Lesson	John 1 ver. 43	
Second Lesson	Romans 2	Coloss. 2	<i>Ascension-Day.</i>		
<i>Epiphany.</i>			First Lesson...	Deuter. 10	2 Kings 2
First Lesson...	Isaiah 60	Isaiah 49	Second Lesson	Luke 24 ver. 44	Ephes. 4 to ver. 17
Second Lesson	Luke 3 to ver. 23	John 2 to ver. 12	<i>Monday in Whitsun-Week.</i>	[ver. 10	[16 to v. 30
<i>Conversion of St. Paul.</i>			First Lesson...	Gen. 11 to	Num. 11 v.
First Lesson...	Wisdom 5	Wisdom 6	Second Lesson	1 Cor. 12	1 Cor. 14 to ver. 26
Second Lesson	Acts 22 to ver. 22	Acts 26	<i>Tuesday in Whitsun-Week.</i>	[ver. 18	
<i>Purification of Virgin Mary.</i>	Wisdom 9	Wisd. 12	First Lesson...	1 Sam. 19	Deut. 30
<i>St. Matthias.</i>	— 19	Ecclus. 1	Second Lesson	1 Thes. 5 v. 12 to v. 24	1 John 4 to ver. 14
<i>Annunciation of our Lady.</i>	Ecclus. 2	— 3	<i>St. Barnabas.</i>		
<i>Wednesday before Easter.</i>			First Lesson...	Ecclus. 10	Ecclus. 12
First Lesson...	Hosea 13	Hosea 14	Second Lesson	Acts 14	Acts 15 to ver. 36
Second Lesson	John 11 ver. 45		<i>St. John Bapt.</i>		
<i>Thursday before Easter.</i>			First Lesson...	Malachi 3	Malachi 4
First Lesson...	Daniel 9	Jerem. 31	Second Lesson	Matth. 3	Matth. 14 to ver. 13
Second Lesson	John 13		<i>St. Peter.</i>		
<i>Good Friday.</i>	[ver. 20		First Lesson...	Ecclus. 15	Ecclus. 19
First Lesson...	Gen. 22 to	Isaiah 53	Second Lesson	Acts 3	Acts 4
Second Lesson	John 18	1 Peter 2	<i>St. James.....</i>	Ecclus. 21	Ecclus. 22
<i>Easter Even.</i>			<i>St. Bartholom..</i>	— 24	— 29
First Lesson...	Zechar. 9	Exod. 13	<i>St. Matthew....</i>	— 35	— 38
Second Lesson	Luke 23 ver. 50	Hebr. 4	<i>St. Michael.</i>		[ver. 5
<i>Monday in Easter-Week.</i>			First Lesson...	Genesis 32	Daniel 10
First Lesson...	Exod. 16	Exod. 17	Second Lesson	Acts 12 to ver. 20	Jude v. 6 to v. 16
Second Lesson	Matth. 28	Acts 3	<i>St. Luke.....</i>	Ecclus. 51	Job 1
<i>Tuesday in Easter-Week.</i>			<i>St. Simon and St. Jude.....</i>	Job 24, 25	— 42
First Lesson...	Exod. 20	Exod. 32	<i>All Saints.</i>	[ver. 10	[ver. 17
Second Lesson	Luke 24 to ver. 13	1 Cor. 15	First Lesson...	Wisd. 3 to	Wisd. 5 to
<i>St. Mark.....</i>	Ecclus. 4	Ecclus. 5	Second Lesson	Hebr. 11 v. 33 & ch. 12 to ver. 7	Rev. 19 to ver. 17

PROPER PSALMS ON CERTAIN DAYS.

	MATTINS.	EVENSONG.		MATTINS.	EVENSONG.
<i>Christmas-Day.</i>	Psalm 19	Psalm 89	<i>Easter-Day.....</i>	Psalm 2	Psalm 113
.....	— 45	— 110	.....	— 57	— 114
.....	— 85	— 132	.....	— 111	— 118
<i>Ash-Wednesday</i>	Psalm 6	Psalm 102	<i>Ascension-Day.</i>	Psalm 8	Psalm 24
.....	— 32	— 130	.....	— 15	— 47
.....	— 38	— 143	.....	— 21	— 108
<i>Good Friday....</i>	Psalm 22	Psalm 69	<i>Whit-Sunday..</i>	Psalm 48	Psalm 104
.....	— 40	— 88	.....	— 68	— 145
.....	— 54				

THE CALENDAR, WITH THE TABLE OF LESSONS.

SEPTEMBER			MORNING PRAYER.		EVENING PRAYER.	
HATH XXX. DAYS.			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	f	Giles, Abbot.....	Hosea 14	Matt. 2	Joel 1	Rom. 2
2	g	.....	Joel 2	— 3	— 3	— 3
3	A	.....	Amos 1	— 4	Amos 2	— 4
4	b	.....	— 3	— 5	— 4	— 5
5	c	.....	— 5	— 6	— 6	— 6
6	d	.....	— 7	— 7	— 8	— 7
7	e	Enurchus, Bishop.	— 9	— 8	Obadiah.	— 8
8	f	Nat. of V. Mary...	Jonah 1	— 9	Jon. 2, 3	— 9
9	g	.....	— 4	— 10	Micah 1	— 10
10	A	.....	Micah 2	— 11	— 3	— 11
11	b	.....	— 4	— 12	— 5	— 12
12	c	.....	— 6	— 13	— 7	— 13
13	d	.....	Nahum 1	— 14	Nahum 2	— 14
14	e	Holy-cross Day....	— 3	— 15	Habak. 1	— 15
15	f	.....	Habak. 2	— 16	— 3	— 16
16	g	.....	Zeph. 1	— 17	Zeph. 2	1 Cor. 1
17	A	Lambert, Bishop...	— 3	— 18	Haggai 1	— 2
18	b	.....	Haggai 2	— 19	Zech. 1	— 3
19	c	.....	Zech. 2, 3	— 20	— 4, 5	— 4
20	d	 Fast.	— 6	— 21	— 7	— 5
21	e	St. Matthew, Ap...	.....	— 22	.....	— 6
22	f	.....	— 8	— 23	— 9	— 7
23	g	.....	— 10	— 24	— 11	— 8
24	A	.....	— 12	— 25	— 13	— 9
25	b	.....	— 14	— 26	Mal. 1	— 10
26	c	S. Cyprian, Abp...	Mal. 2	— 27	— 3	— 11
27	d	.....	— 4	— 28	Tobit 1	— 12
28	e	[Angels.	Tobit 2	Mark 1	— 3	— 13
29	f	S. Michael and all	.....	— 2	.....	— 14
30	g	St. Jerom.....	— 4	— 3	— 6	— 15

OCTOBER			MORNING PRAYER.		EVENING PRAYER.	
HATH XXXI. DAYS.			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	A	Remigius, Bishop..	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b	.....	— 9	— 5	— 10	2 Cor. 1
3	c	.....	— 11	— 6	— 12	— 2
4	d	.....	— 13	— 7	— 14	— 3
5	e	.....	Judith 1	— 8	Judith 2	— 4
6	f	Faith, V. & M....	— 3	— 9	— 4	— 5
7	g	.....	— 5	— 10	— 6	— 6
8	A	.....	— 7	— 11	— 8	— 7
9	b	St. Denys, Bishop..	— 9	— 12	— 10	— 8
10	c	.....	— 11	— 13	— 12	— 9
11	d	.....	— 13	— 14	— 14	— 10
12	e	.....	— 15	— 15	— 16	— 11
13	f	Trans. K. Edw....	Wisd. 1	— 16	Wisd. 2	— 12
14	g	.....	— 3	Lu. 1 to 39	— 4	— 13
15	A	.....	— 5	— 1. c. 39	— 6	Galat. 1
16	b	.....	— 7	— 2	— 8	— 2
17	c	Etheldreda, V.....	— 9	— 3	— 10	— 3
18	d	St. Luke, Evang....	.....	— 4	.....	— 4
19	e	.....	— 11	— 5	— 12	— 5
20	f	.....	— 13	— 6	— 14	— 6
21	g	.....	— 15	— 7	— 16	Ephes. 1
22	A	.....	— 17	— 8	— 18	— 2
23	b	.....	— 19	— 9	Ecclus. 1	— 3
24	c	.....	Ecclus. 2	— 10	— 3	— 4
25	d	Crispin, Martyr....	— 4	— 11	— 5	— 5
26	e	.....	— 6	— 12	— 7	— 6
27	f	 Fast.	— 8	— 13	— 9	Philip. 1
28	g	S. Simon & S. Jude.	.....	— 14	.....	— 2
29	A	.....	— 10	— 15	— 11	— 3
30	b	.....	— 12	— 16	— 13	— 4
31	c	 Fast.	— 14	— 17	— 15	Coloss. 1

THE CALENDAR, WITH THE TABLE OF LESSONS.

NOVEMBER			MORNING PRAYER.		EVENING PRAYER.	
HATH XXX. DAYS.			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	d	<i>All Saints' Day.....</i>	.....	.....	.....	.....
2	e	.....	Ecclus. 16	Luke 18	Ecclus. 17	Coloss. 2
3	f	.....	— 18	— 19	— 19	— 3
4	g	.....	— 20	— 20	— 21	— 4
5	A	<i>Papists' Consp.....</i>	— 22	— 21	— 23	1 Thes. 1
6	b	<i>Leonard, Conf.....</i>	— 24	— 22	25 to v. 13	— 2
7	c	.....	— 27	— 23	— 28	— 3
8	d	.....	— 29	— 24	30 to v. 18	— 4
9	e	.....	— 31	John 1	— 32	— 5
10	f	.....	— 33	— 2	— 34	2 Thes. 1
11	g	<i>St. Martin, Bp.....</i>	— 35	— 3	— 36	— 2
12	A	.....	— 37	— 4	— 38	— 3
13	b	<i>Britius, Bishop.....</i>	— 39	— 5	— 40	1 Tim. 1
14	c	.....	— 41	— 6	— 42	— 2, 3
15	d	<i>Machutus, Bishop.</i>	— 43	— 7	— 44	— 4
16	e	.....	— 45	— 8	46 to v. 20	— 5
17	f	<i>Hugh, Bishop.....</i>	— 47	— 9	— 48	— 6
18	g	.....	— 49	— 10	— 50	2 Tim. 1
19	A	.....	— 51	— 11	Baruch 1	— 2
20	b	<i>Edmund, King.....</i>	Baruch 2	— 12	— 3	— 3
21	c	.....	— 4	— 13	— 5	— 4
22	d	<i>Cecilia, V. & M....</i>	— 6	— 14	Hist. Susa.	Titus 1
23	e	<i>St. Clement, Bp....</i>	Bel & Dra.	— 15	Isaiah 1	— 2, 3
24	f	.....	Isaiah 2	— 16	— 3	Philem.
25	g	<i>Catherine, V. & M.</i>	— 4	— 17	— 5	Hebr. 1
26	A	.....	— 6	— 18	— 7	— 2
27	b	.....	— 8	— 19	— 9	— 3
28	c	.....	— 10	— 20	— 11	— 4
29	d	 Fast.	— 12	— 21	— 13	— 5
30	e	<i>St. Andrew, Ap....</i>	.....	Acts 1	.....	— 6

DECEMBER			MORNING PRAYER.		EVENING PRAYER.	
HATH XXXI. DAYS.			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	f	.....	Isai. 14	Acts 2	Isai. 15	Hebr. 7
2	g	.....	— 16	— 3	— 17	— 8
3	A	.....	— 18	— 4	— 19	— 9
4	b	.....	— 20, 21	— 5	— 22	— 10
5	c	.....	— 23	— 6	— 24	— 11
6	d	<i>Nicolas, Bishop.....</i>	— 25	7 to v. 30	— 26	— 12
7	e	.....	— 27	— 7 v. 30	— 28	— 13
8	f	<i>Conception of Vir.</i>	— 29	— 8	— 30	James 1
9	g	<i>[Mary.</i>	— 31	— 9	— 32	— 2
10	A	.....	— 33	— 10	— 34	— 3
11	b	.....	— 35	— 11	— 36	— 4
12	c	.....	— 37	— 12	— 38	— 5
13	d	<i>Lucy, Vir. & M....</i>	— 39	— 13	— 40	1 Peter 1
14	e	.....	— 41	— 14	— 42	— 2
15	f	.....	— 43	— 15	— 44	— 3
16	g	<i>O Sapientia.....</i>	— 45	— 16	— 46	— 4
17	A	.....	— 47	— 17	— 48	— 5
18	b	.....	— 49	— 18	— 50	2 Peter 1
19	c	.....	— 51	— 19	— 52	— 2
20	d	 Fast.	— 53	— 20	— 54	— 3
21	e	<i>St. Thomas, Apos..</i>	.....	— 21	.....	1 John 1
22	f	.....	— 55	— 22	— 56	— 2
23	g	.....	— 57	— 23	— 58	— 3
24	A	 Fast.	— 59	— 24	— 60	— 4
25	b	<i>Christmas-Day.....</i>	.....	.....	.....	.....
26	c	<i>St. Stephen, M....</i>	.....	.....	.....	.....
27	d	<i>St. John, Evang....</i>	.....	.....	.....	.....
28	e	<i>Innocents' Day.....</i>	.....	— 25	.....	— 5
29	f	.....	— 61	— 26	— 62	2 John.
30	g	.....	— 63	— 27	— 64	3 John.
31	A	<i>Silvester, Bishop...</i>	— 65	— 28	— 66	Jude.

THE CALENDAR, WITH THE TABLE OF LESSONS.

MAY			MORNING PRAYER.		EVENING PRAYER.	
HATH XXXI. DAYS.			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	b	St. Philip and St.	.....	.....	.....	Jude.
2	c	[James, Ap.	1 Kin. 8	Acts 28	1 Kin. 9	Rom. 1
3	d	Invent. of Cross. ...	— 10	Matt. 1	— 11	— 2
4	e	.....	— 12	— 2	— 13	— 3
5	f	.....	— 14	— 3	— 15	— 4
6	g	St. John E. ante	— 16	— 4	— 17	— 5
7	A	[Port. Lat.	— 18	— 5	— 19	— 6
8	b	.....	— 20	— 6	— 21	— 7
9	c	.....	— 22	— 7	2 Kin. 1	— 8
10	d	.....	2 Kin. 2	— 8	— 3	— 9
11	e	.....	— 4	— 9	— 5	— 10
12	f	.....	— 6	— 10	— 7	— 11
13	g	.....	— 8	— 11	— 9	— 12
14	A	.....	— 10	— 12	— 11	— 13
15	b	.....	— 12	— 13	— 13	— 14
16	c	.....	— 14	— 14	— 15	— 15
17	d	.....	— 16	— 15	— 17	— 16
18	e	.....	— 18	— 16	— 19	1 Cor. 1
19	f	Dunstan, Archbp..	— 20	— 17	— 21	— 2
20	g	.....	— 22	— 18	— 23	— 3
21	A	.....	— 24	— 19	— 25	— 4
22	b	.....	Ezra 1	— 20	Ezra 3	— 5
23	c	.....	— 4	— 21	— 5	— 6
24	d	.....	— 6	— 22	— 7	— 7
25	e	.....	— 9	— 23	Nehe. 1	— 8
26	f	Augustin, Archbp.	Nehe. 2	— 24	— 4	— 9
27	g	Vener. Bede, Pres.	— 5	— 25	— 6	— 10
28	A	.....	— 8	— 26	— 9	— 11
29	b	King Charles II.	— 10	— 27	— 13	— 12
30	c	[Nat. & Res.	Esther 1	— 28	Esther 2	— 13
31	d	.....	— 3	Mark 1	— 4	— 14

JUNE			MORNING PRAYER.		EVENING PRAYER.	
HATH XXX. DAYS.			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	e	Nicomede, M.	Esther 5	Mark 2	Esther 6	1 Cor. 15
2	f	.....	— 7	— 3	— 8	— 16
3	g	.....	— 9	— 4	Job 1	2 Cor. 1
4	A	.....	Job 2	— 5	— 3	— 2
5	b	Boniface, Bishop...	— 4	— 6	— 5	— 3
6	c	.....	— 6	— 7	— 7	— 4
7	d	.....	— 8	— 8	— 9	— 5
8	e	.....	— 10	— 9	— 11	— 6
9	f	.....	— 12	— 10	— 13	— 7
10	g	.....	— 14	— 11	— 15	— 8
11	A	St. Barnabas, Ap..	.....	.....	.....	.....
12	b	.....	— 16	— 12	— 17, 18	— 9
13	c	.....	— 19	— 13	— 20	— 10
14	d	.....	— 21	— 14	— 22	— 11
15	e	.....	— 23	— 15	— 24, 25	— 12
16	f	.....	— 26, 27	— 16	— 28	— 13
17	g	St. Alban, Mart....	— 29	Luke 1	— 30	Galat. 1
18	A	.....	— 31	— 2	— 32	— 2
19	b	.....	— 33	— 3	— 34	— 3
20	c	Tr. of King Edw..	— 35	— 4	— 36	— 4
21	d	.....	— 37	— 5	— 38	— 5
22	e	.....	— 39	— 6	— 40	— 6
23	f	 Fast.	— 41	— 7	— 42	Ephes. 1
24	g	St. John Baptist....	.....	.....	.....	.....
25	A	.....	Prov. 1	— 8	Prov. 2	— 2
26	b	.....	— 3	— 9	— 4	— 3
27	c	.....	— 5	— 10	— 6	— 4
28	d	 Fast.	— 7	— 11	— 8	— 5
29	e	St. Peter, Apostle..	.....	.....	.....	.....
30	f	.....	— 9	— 12	— 10	— 6

THE CALENDAR, WITH THE TABLE OF LESSONS.

JULY			MORNING PRAYER.		EVENING PRAYER.	
HATH XXXI. DAYS.			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	g	.....	Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	Visit. of V. Mary.	— 13	— 14	— 14	— 2
3	b	.....	— 15	— 15	— 16	— 3
4	c	Tr. of St. Martin.	— 17	— 16	— 18	— 4
5	d	.....	— 19	— 17	— 20	Coloss. 1
6	e	.....	— 21	— 18	— 22	— 2
7	f	.....	— 23	— 19	— 24	— 3
8	g	.....	— 25	— 20	— 26	— 4
9	A	.....	— 27	— 21	— 28	1 Thea. 1
10	b	.....	— 29	— 22	— 31	— 2
11	c	.....	Eccles. 1	— 23	Eccles. 2	— 3
12	d	.....	— 3	— 24	— 4	— 4
13	e	.....	— 5	John 1	— 6	— 5
14	f	.....	— 7	— 2	— 8	2 Thea. 1
15	g	Swithun, Bishop...	— 9	— 3	— 10	— 2
16	A	.....	— 11	— 4	— 12	— 3
17	b	.....	Jerem. 1	— 5	Jerem. 2	1 Tim. 1
18	c	.....	— 3	— 6	— 4	— 2, 3
19	d	.....	— 5	— 7	— 6	— 4
20	e	Marg. V. & M....	— 7	— 8	— 8	— 5
21	f	.....	— 9	— 9	— 10	— 6
22	g	St. Mary Magd....	— 11	— 10	— 12	2 Tim. 1
23	A	.....	— 13	— 11	— 14	— 2
24	b	 Fast.	— 15	— 12	— 16	— 3
25	c	St. James, Apostle.	.....	— 13	.....	— 4
26	d	St. Anne,	— 17	— 14	— 18	Titus 1
27	e	.....	— 19	— 15	— 20	— 2, 3
28	f	.....	— 21	— 16	— 22	Philem.
29	g	.....	— 23	— 17	— 24	Heb. 1
30	A	.....	— 25	— 18	— 26	— 2
31	b	.....	— 27	— 19	— 28	— 3

AUGUST			MORNING PRAYER.		EVENING PRAYER.	
HATH XXXI. DAYS.			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	c	Lammas Day.....	Jer. 29	John 20	Jer. 30	Hebr. 4
2	d	.....	— 31	— 21	— 32	— 5
3	e	.....	— 33	Acts 1	— 34	— 6
4	f	.....	— 35	— 2	— 36	— 7
5	g	.....	— 37	— 3	— 38	— 8
6	A	Transfiguration. ...	— 39	— 4	— 40	— 9
7	b	Name of Jesus.....	— 41	— 5	— 42	— 10
8	c	.....	— 43	— 6	— 44	— 11
9	d	.....	— 45, 46	— 7	— 47	— 12
10	e	St. Lawrence, M..	— 48	— 8	— 49	— 13
11	f	.....	— 50	— 9	— 51	James 1
12	g	.....	— 52	— 10	Lam. 1	— 2
13	A	.....	Lam. 2	— 11	— 3	— 3
14	b	.....	— 4	— 12	— 5	— 4
15	c	.....	Ezek. 2	— 13	Ezek. 3	— 5
16	d	.....	— 6	— 14	— 7	1 Peter 1
17	e	.....	— 13	— 15	— 14	— 2
18	f	.....	— 18	— 16	— 33	— 3
19	g	.....	— 34	— 17	Dan. 1	— 4
20	A	.....	Dan. 2	— 18	— 3	— 5
21	b	.....	— 4	— 19	— 5	2 Peter 1
22	c	.....	— 6	— 20	— 7	— 2
23	d	 Fast.	— 8	— 21	— 9	— 3
24	e	St. Bartholomew....	.....	— 22	.....	1 John 1
25	f	.....	— 10	— 23	— 11	— 2
26	g	.....	— 12	— 24	Hosea 1	— 3
27	A	.....	Hos. 2, 3	— 25	— 4	— 4
28	b	St. Augustin, Bp..	— 5, 6	— 26	— 7	— 5
29	c	Beheading of St.	— 8	— 27	— 9	2, 3 John.
30	d	[John Baptist.	— 10	— 28	— 11	Jude.
31	e	.....	— 12	Matt. 1	— 13	Rom. 1

THE CALENDAR, WITH THE TABLE OF LESSONS.

SEPTEMBER			MORNING PRAYER.		EVENING PRAYER.	
HATH XXX. DAYS.			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	f	Giles, Abbot.....	Hosea 14	Matt. 2	Joel 1	Rom. 2
2	g	.....	Joel 2	— 3	— 3	— 3
3	A	.....	Amos 1	— 4	Amos 2	— 4
4	b	.....	— 3	— 5	— 4	— 5
5	c	.....	— 5	— 6	— 6	— 6
6	d	.....	— 7	— 7	— 8	— 7
7	e	Enurchus, Bishop.	— 9	— 8	Obadiah.	— 8
8	f	Nat. of V. Mary...	Jonah 1	— 9	Jon. 2, 3	— 9
9	g	.....	— 4	— 10	Micah 1	— 10
10	A	.....	Micah 2	— 11	— 3	— 11
11	b	.....	— 4	— 12	— 5	— 12
12	c	.....	— 6	— 13	— 7	— 13
13	d	.....	Nahum 1	— 14	Nahum 2	— 14
14	e	Holy-cross Day....	— 3	— 15	Habak. 1	— 15
15	f	.....	Habak. 2	— 16	— 3	— 16
16	g	.....	Zeph. 1	— 17	Zeph. 2	1 Cor. 1
17	A	Lambert, Bishop...	— 3	— 18	Haggai 1	— 2
18	b	.....	Haggai 2	— 19	Zech. 1	— 3
19	c	.....	Zech. 2, 3	— 20	— 4, 5	— 4
20	d	 Fast.	— 6	— 21	— 7	— 5
21	e	St. Matthew, Ap...	.....	— 22	.....	— 6
22	f	.....	— 8	— 23	— 9	— 7
23	g	.....	— 10	— 24	— 11	— 8
24	A	.....	— 12	— 25	— 13	— 9
25	b	.....	— 14	— 26	Mal. 1	— 10
26	c	S. Cyprian, Abp...	Mal. 2	— 27	— 3	— 11
27	d	.....	— 4	— 28	Tobit 1	— 12
28	e	[Angels.	Tobit 2	Mark 1	— 3	— 13
29	f	S. Michael and all	.....	— 2	.....	— 14
30	g	St. Jerom.....	— 4	— 3	— 6	— 15

OCTOBER			MORNING PRAYER.		EVENING PRAYER.	
HATH XXXI. DAYS.			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	A	Remigius, Bishop..	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b	.....	— 9	— 5	— 10	2 Cor. 1
3	c	.....	— 11	— 6	— 12	— 2
4	d	.....	— 13	— 7	— 14	— 3
5	e	.....	Judith 1	— 8	Judith 2	— 4
6	f	Faith, V. & M....	— 3	— 9	— 4	— 5
7	g	.....	— 5	— 10	— 6	— 6
8	A	.....	— 7	— 11	— 8	— 7
9	b	St. Denys, Bishop..	— 9	— 12	— 10	— 8
10	c	.....	— 11	— 13	— 12	— 9
11	d	.....	— 13	— 14	— 14	— 10
12	e	.....	— 15	— 15	— 16	— 11
13	f	Trans. K. Edw. ...	Wisd. 1	— 16	Wisd. 2	— 12
14	g	.....	— 3	Lu. 1 to 39	— 4	— 13
15	A	.....	— 5	— 1. v. 39	— 6	Galat. 1
16	b	.....	— 7	— 2	— 8	— 2
17	c	Etheldreda, V.....	— 9	— 3	— 10	— 3
18	d	St. Luke, Evang....	.....	— 4	.....	— 4
19	e	.....	— 11	— 5	— 12	— 5
20	f	.....	— 13	— 6	— 14	— 6
21	g	.....	— 15	— 7	— 16	Ephes. 1
22	A	.....	— 17	— 8	— 18	— 2
23	b	.....	— 19	— 9	Ecclus. 1	— 3
24	c	.....	Ecclus. 2	— 10	— 3	— 4
25	d	Crispin, Martyr....	— 4	— 11	— 5	— 5
26	e	.....	— 6	— 12	— 7	— 6
27	f	 Fast.	— 8	— 13	— 9	Philip. 1
28	g	S. Simon & S. Jude.	.....	— 14	.....	— 2
29	A	.....	— 10	— 15	— 11	— 3
30	b	.....	— 12	— 16	— 13	— 4
31	c	 Fast.	— 14	— 17	— 15	Coloss. 1

THE CALENDAR, WITH THE TABLE OF LESSONS.

NOVEMBER			MORNING PRAYER.		EVENING PRAYER.	
HATH XXX. DAYS.			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	d	<i>All Saints' Day.....</i>	.....	.....	.....	.....
2	e	.....	Ecclus. 16	Luke 18	Ecclus. 17	Coloss. 2
3	f	.....	— 18	— 19	— 19	— 3
4	g	.....	— 20	— 20	— 21	— 4
5	A	<i>Papists' Consp.....</i>	— 22	— 21	— 23	1 Thes. 1
6	b	<i>Leonard, Conf.....</i>	— 24	— 22	25 to v. 13	— 2
7	c	.....	— 27	— 23	— 28	— 3
8	d	.....	— 29	— 24	30 to v. 18	— 4
9	e	.....	— 31	John 1	— 32	— 5
10	f	.....	— 33	— 2	— 34	2 Thes. 1
11	g	<i>St. Martin, Bp.....</i>	— 35	— 3	— 36	— 2
12	A	.....	— 37	— 4	— 38	— 3
13	b	<i>Britius, Bishop....</i>	— 39	— 5	— 40	1 Tim. 1
14	c	.....	— 41	— 6	— 42	— 2, 3
15	d	<i>Machutus, Bishop.</i>	— 43	— 7	— 44	— 4
16	e	.....	— 45	— 8	46 to v. 20	— 5
17	f	<i>Hugh, Bishop.....</i>	— 47	— 9	— 48	— 6
18	g	.....	— 49	— 10	— 50	2 Tim. 1
19	A	.....	— 51	— 11	Baruch 1	— 2
20	b	<i>Edmund, King.....</i>	Baruch 2	— 12	— 3	— 3
21	c	.....	— 4	— 13	— 5	— 4
22	d	<i>Cecilia, V. & M....</i>	— 6	— 14	Hist. Susa.	Titus 1
23	e	<i>St. Clement, Bp....</i>	Bel & Dra.	— 15	Isaiah 1	— 2, 3
24	f	.....	Isaiah 2	— 16	— 3	Philem.
25	g	<i>Catherine, V. & M.</i>	— 4	— 17	— 5	Hebr. 1
26	A	.....	— 6	— 18	— 7	— 2
27	b	.....	— 8	— 19	— 9	— 3
28	c	.....	— 10	— 20	— 11	— 4
29	d	 Fast.	— 12	— 21	— 13	— 5
30	e	<i>St. Andrew, Ap....</i>	.....	Acts 1	.....	— 6

DECEMBER			MORNING PRAYER.		EVENING PRAYER.	
HATH XXXI. DAYS.			I. Lesson.	II. Lesson.	I. Lesson.	II. Lesson.
1	f	.....	Isai. 14	Acts 2	Isai. 15	Hebr. 7
2	g	.....	— 16	— 3	— 17	— 8
3	A	.....	— 18	— 4	— 19	— 9
4	b	.....	— 20, 21	— 5	— 22	— 10
5	c	.....	— 23	— 6	— 24	— 11
6	d	<i>Nicolas, Bishop.....</i>	— 25	7 to v. 30	— 26	— 12
7	e	.....	— 27	— 7 v. 30	— 28	— 13
8	f	<i>Conception of Vir.</i>	— 29	— 8	— 30	James 1
9	g	<i>[Mary.</i>	— 31	— 9	— 32	— 2
10	A	.....	— 33	— 10	— 34	— 3
11	b	.....	— 35	— 11	— 36	— 4
12	c	.....	— 37	— 12	— 38	— 5
13	d	<i>Lucy, Vir. & M....</i>	— 39	— 13	— 40	1 Peter 1
14	e	.....	— 41	— 14	— 42	— 2
15	f	.....	— 43	— 15	— 44	— 3
16	g	<i>O Sapientia.....</i>	— 45	— 16	— 46	— 4
17	A	.....	— 47	— 17	— 48	— 5
18	b	.....	— 49	— 18	— 50	2 Peter 1
19	c	.....	— 51	— 19	— 52	— 2
20	d	 Fast.	— 53	— 20	— 54	— 3
21	e	<i>St. Thomas, Apos..</i>	.....	— 21	.....	1 John 1
22	f	.....	— 55	— 22	— 56	— 2
23	g	.....	— 57	— 23	— 58	— 3
24	A	 Fast.	— 59	— 24	— 60	— 4
25	b	<i>Christmas-Day.....</i>	.....	.....	.....	.....
26	c	<i>St. Stephen, M.....</i>	.....	.....	.....	.....
27	d	<i>St. John, Evang....</i>	.....	.....	.....	.....
28	e	<i>Innocents' Day.....</i>	.....	— 25	.....	— 5
29	f	.....	— 61	— 26	— 62	2 John.
30	g	.....	— 63	— 27	— 64	3 John.
31	A	<i>Silvester, Bishop...</i>	— 65	— 28	— 66	Jude.

TABLES AND RULES

FOR THE MOVEABLE AND IMMOVEABLE FEASTS;

TOGETHER WITH THE

DAYS OF FASTING AND ABSTINENCE,

THROUGH THE WHOLE YEAR.

RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN.

EASTER-DAY (on which the rest depend) is always the First Sunday after the Full Moon which happens upon, or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a Sunday, *Easter-Day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of *St. Andrew*, whether before or after.

<i>Septuagesima</i>	} Sunday is	Nine.....	} Weeks before <i>Easter</i> .
<i>Sexagesima</i>		Eight.....	
<i>Quinquagesima</i>		Seven.....	
<i>Quadragesima</i>		Six.....	
<i>Rogation-Sunday</i>	} is	Five Weeks	} after <i>Easter</i> .
<i>Ascension-Day</i>		Forty Days	
<i>Whit-Sunday</i>		Seven Weeks	
<i>Trinity-Sunday</i>		Eight Weeks	

A TABLE OF ALL THE FEASTS

THAT ARE TO BE OBSERVED IN THE

CHURCH OF ENGLAND THROUGHOUT THE YEAR.

All Sundays in the Year.

The Days of the Feasts of	The Circumcision of our Lord JESUS CHRIST.	The Days of the Feasts of	<i>St. Peter</i> the Apostle.
	The Epiphany.		<i>St. James</i> the Apostle.
	The Conversion of <i>St. Paul</i> .		<i>St. Bartholomew</i> the Apo- stle.
	The Purification of the Bless- ed Virgin.		<i>St. Matthew</i> the Apostle.
	<i>St. Matthias</i> the Apostle.		<i>St. Michael</i> and all An- gels.
	The Annunciation of the Blessed Virgin.		<i>St. Luke</i> the Evangelist.
	<i>St. Mark</i> the Evangelist.		<i>St. Simon</i> and <i>St. Jude</i> the Apostles.
	<i>St. Philip</i> and <i>St. James</i> the Apostles.		All Saints.
	The Ascension of our Lord JESUS CHRIST.		<i>St. Andrew</i> the Apostle.
	<i>St. Barnabas</i> .		<i>St. Thomas</i> the Apostle.
	The Nativity of <i>St. John</i> Baptist.		The Nativity of our Lord.
			<i>St. Stephen</i> the Martyr.
			<i>St. John</i> the Evangelist.
			The Holy Innocents.

Monday and *Tuesday* in *Easter-Week*.

Monday and *Tuesday* in *Whitsun-Week*.

A TABLE

OF THE

VIGILS, FASTS, AND DAYS OF ABSTINENCE,

TO BE OBSERVED IN THE YEAR.

The Evens or Vigils before	{	The Nativity of our Lord.	||	The Evens or Vigils before	{	<i>Saint John Baptist.</i>
		The Purification of the Blessed Virgin <i>Mary</i> .				<i>Saint Peter.</i>
		The Annunciation of the Blessed Virgin.				<i>Saint James.</i>
		Easter-Day.				<i>Saint Bartholomew.</i>
		Ascension-Day.				<i>Saint Matthew.</i>
		Pentecost.				<i>Saint Simon and Saint Jude.</i>
		<i>St. Matthias.</i>				<i>Saint Andrew.</i>
						<i>Saint Thomas.</i>
						All Saints.

NOTE, That if any of these Feast-Days fall upon a *Monday*, then the Vigil or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

DAYS OF FASTING, OR ABSTINENCE.

- I. The Forty Days of Lent.
- II. The Ember-Days at the Four Seasons, being the *Wednesday*, *Friday*, and *Saturday* after.....

{	The First <i>Sunday</i> in Lent. The Feast of <i>Pentecost</i> . <i>September 14.</i> <i>December 13.</i>
---	--
- III. The Three *Rogation-Days*, being the *Monday*, *Tuesday*, and *Wednesday*, before *Holy Thursday*, or the *Ascension* of our Lord.
- IV. All the *Fridays* in the Year, except CHRISTMAS-DAY.

CERTAIN SOLEMN DAYS,

FOR WHICH

PARTICULAR SERVICES ARE APPOINTED.

- | | |
|---|---|
| <ol style="list-style-type: none"> I. The Fifth Day of <i>November</i>, being the Day kept in Memory of the Papists' Conspiracy. II. The Thirtieth Day of <i>January</i>, being the Day kept in Memory of the Martyrdom of King <i>Charles</i> the First. | <ol style="list-style-type: none"> III. The Twenty-ninth Day of <i>May</i>, being the Day kept in Memory of the Birth and Return of King <i>Charles</i> the Second. IV. The Twentieth Day of <i>June</i>, being the Day on which Her Majesty began Her happy Reign. |
|---|---|

A TABLE TO FIND EASTER-DAY,

FROM THE PRESENT TIME TILL THE YEAR 1899 INCLUSIVE,
ACCORDING TO THE FOREGOING CALENDAR.

GOLDEN NUMBER.	DAYS OF THE MONTH.	SUNDAY LETTERS.
XIV	March 21	C
III	— 22	D
	— 23	E
XI	— 24	F
	— 25	G
XIX	— 26	A
VIII	— 27	B
	— 28	C
XVI	— 29	D
V	— 30	E
	— 31	F
XIII	April 1	G
II	— 2	A
	— 3	B
X	— 4	C
	— 5	D
XVIII	— 6	E
VII	— 7	F
	— 8	G
XV	— 9	A
IV	— 10	B
	— 11	C
XII	— 12	D
I	— 13	E
	— 14	F
IX	— 15	G
	— 16	A
XVII	— 17	B
VI	— 18	C
	— 19	D
	— 20	E
	— 21	F
	— 22	G
	— 23	A
	— 24	B
	— 25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is *Easter-Day*. If the Full Moon happens upon a Sunday, then (according to the First Rule) the next Sunday after is *Easter-Day*.

To find the Golden Number, or Prime, add 1 to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions; and also the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the last Rule.

NOTE, That in all Bissextile or Leap-Years, the Letter found as above will be the Sunday Letter, from the intercalated Day exclusive to the End of the Year.

ANOTHER TABLE TO FIND EASTER

TILL THE YEAR 1899 INCLUSIVE.

SUNDAY LETTERS.

GOLDEN NUMBER.	A	B	C	D	E	F	G
I	Apr. 16	— 17	— 18	— 19	— 20	— 14	— 15
II	Apr. 9	— 3	— 4	— 5	— 6	— 7	— 8
III	Mar. 26	— 27	— 28	— 29	— 23	— 24	— 25
IV	Apr. 16	— 17	— 11	— 12	— 13	— 14	— 15
V	Apr. 2	— 3	— 4	— 5	— 6	Mar. 31	Apr. 1
VI	Apr. 23	— 24	— 25	— 19	— 20	— 21	— 22
VII	Apr. 9	— 10	— 11	— 12	— 13	— 14	— 8
VIII	Apr. 2	— 3	Mar. 28	— 29	— 30	— 31	Apr. 1
IX	Apr. 16	— 17	— 18	— 19	— 20	— 21	— 22
X	Apr. 9	— 10	— 11	— 5	— 6	— 7	— 8
XI	Mar. 26	— 27	— 28	— 29	— 30	— 31	— 25
XII	Apr. 16	— 17	— 18	— 19	— 13	— 14	— 15
XIII	Apr. 2	— 3	— 4	— 5	— 6	— 7	— 8
XIV	Mar. 26	— 27	— 28	— 22	— 23	— 24	— 25
XV	Apr. 16	— 10	— 11	— 12	— 13	— 14	— 15
XVI	Apr. 2	— 3	— 4	— 5	Mar. 30	— 31	Apr. 1
XVII	Apr. 23	— 24	— 18	— 19	— 20	— 21	— 22
XVIII	Apr. 9	— 10	— 11	— 12	— 13	— 7	— 8
XIX	Apr. 2	Mar. 27	— 28	— 29	— 30	— 31	Apr. 1

To make use of the preceding Table, find the Sunday Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which *Easter* falleth that Year. But Note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

A TABLE OF THE MOVEABLE FEASTS

FOR FORTY-ONE YEARS,

ACCORDING TO THE FOREGOING CALENDAR.

YEAR OF OUR LORD.	THE GOLDEN NUMBER.	THE EPACT.	SUNDAY LETTER.	SUNDAYS AFTER EPIPHANY.	SEPTUA- GESIMA SUNDAY.	THE FIRST DAY OF LENT.
1842	XIX	18	B	Two	Jan. 23	Feb. 9
1843	I	0	A	Five	Feb. 12	Mar. 1
1844	II	11	GF	Four	— 4	Feb. 21
1845	III	22	E	One	Jan. 19	— 5
1846	IV	3	D	Four	Feb. 8	— 25
1847	V	14	C	Three	Jan. 31	— 17
1848	VI	25	BA	Six	Feb. 20	Mar. 8
1849	VII	6	G	Four	— 4	Feb. 21
1850	VIII	17	F	Two	Jan. 27	— 13
1851	IX	28	E	Five	Feb. 16	Mar. 5
1852	X	9	DC	Four	— 8	Feb. 25
1853	XI	20	B	Two	Jan. 23	— 9
1854	XII	1	A	Five	Feb. 12	Mar. 1
1855	XIII	12	G	Four	— 4	Feb. 21
1856	XIV	23	FE	One	Jan. 20	— 6
1857	XV	4	D	Four	Feb. 8	— 25
1858	XVI	15	C	Three	Jan. 31	— 17
1859	XVII	26	B	Six	Feb. 20	Mar. 9
1860	XVIII	7	AG	Four	— 5	Feb. 22
1861	XIX	18	F	Two	Jan. 27	— 13
1862	I	0	E	Five	Feb. 16	Mar. 5
1863	II	11	D	Three	— 1	Feb. 18
1864	III	22	CB	Two	Jan. 24	— 10
1865	IV	3	A	Five	Feb. 12	Mar. 1
1866	V	14	G	Three	Jan. 28	Feb. 14
1867	VI	25	F	Five	Feb. 17	Mar. 6
1868	VII	6	ED	Four	— 9	Feb. 26
1869	VIII	17	C	Two	Jan. 24	— 10
1870	IX	28	B	Five	Feb. 13	Mar. 2
1871	X	9	A	Four	— 5	Feb. 22
1872	XI	20	GF	Three	Jan. 28	— 14
1873	XII	1	E	Four	Feb. 9	— 26
1874	XIII	12	D	Three	— 1	— 18
1875	XIV	23	C	Two	Jan. 24	— 10
1876	XV	4	BA	Five	Feb. 13	Mar. 1
1877	XVI	15	G	Three	Jan. 28	Feb. 14
1878	XVII	26	F	Five	Feb. 17	Mar. 6
1879	XVIII	7	E	Four	— 9	Feb. 26
1880	XIX	18	DC	Two	Jan. 25	— 11
1881	I	0	B	Five	Feb. 13	Mar. 2
1882	II	11	A	Four	— 5	Feb. 22

A TABLE OF THE MOVEABLE FEASTS

FOR FORTY-ONE YEARS,

ACCORDING TO THE FOREGOING CALENDAR.

YEAR OF OUR LORD.	EASTER- DAY.	ROGATION SUNDAY.	ASCEN- SION- DAY.	WHIT- SUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY.
1842	Mar. 27	May 1	May 5	May 15	26	Nov. 27
1843	April 16	— 21	— 25	June 4	24	Dec. 3
1844	— 7	— 12	— 16	May 26	25	— 1
1845	Mar. 23	April 27	— 1	— 11	27	Nov. 30
1846	April 12	May 17	— 21	— 31	24	— 29
1847	— 4	— 9	— 13	— 23	25	— 28
1848	— 23	— 28	June 1	June 11	23	Dec. 3
1849	— 8	— 13	May 17	May 27	25	— 2
1850	Mar. 31	— 5	— 9	— 19	26	— 1
1851	April 20	— 25	— 29	June 8	23	Nov. 30
1852	— 11	— 16	— 20	May 30	24	— 28
1853	Mar. 27	— 1	— 5	— 15	26	— 27
1854	April 16	— 21	— 25	June 4	24	Dec. 3
1855	— 8	— 13	— 17	May 27	25	— 2
1856	Mar. 23	April 27	— 1	— 11	27	Nov. 30
1857	April 12	May 17	— 21	— 31	24	— 29
1858	— 4	— 9	— 13	— 23	25	— 28
1859	— 24	— 29	June 2	June 12	22	— 27
1860	— 8	— 13	May 17	May 27	25	Dec. 2
1861	Mar. 31	— 5	— 9	— 19	26	— 1
1862	April 20	— 25	— 29	June 8	23	Nov. 30
1863	— 5	— 10	— 14	May 24	25	— 29
1864	Mar. 27	— 1	— 5	— 15	26	— 27
1865	April 16	— 21	— 25	June 4	24	Dec. 3
1866	— 1	— 6	— 10	May 20	26	— 2
1867	— 21	— 26	— 30	June 9	23	— 1
1868	— 12	— 17	— 21	May 31	24	Nov. 29
1869	Mar. 28	— 2	— 6	— 16	26	— 28
1870	April 17	— 22	— 26	June 5	23	— 27
1871	— 9	— 14	— 18	May 28	25	Dec. 3
1872	Mar. 31	— 5	— 9	— 19	26	— 1
1873	April 13	— 18	— 22	June 1	24	Nov. 30
1874	— 5	— 10	— 14	May 24	25	— 29
1875	Mar. 28	— 2	— 6	— 16	26	— 28
1876	April 16	— 21	— 25	June 4	24	Dec. 3
1877	— 1	— 6	— 10	May 20	26	— 2
1878	— 21	— 26	— 30	June 9	23	— 1
1879	— 13	— 18	— 22	— 1	24	Nov. 30
1880	Mar. 28	— 2	— 6	May 16	26	— 28
1881	April 17	— 22	— 26	June 5	23	— 27
1882	— 9	— 14	— 18	May 28	25	Dec. 3

A TABLE

OF THE

MOVEABLE FEASTS,

ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN
POSSIBLY FALL UPON.

EASTER-DAY.	SUNDAYS AFTER EPIPHANY.	SEPTUA- GESIMA SUNDAY.	THE FIRST DAY OF LENT.	ROGA- TION SUNDAY.	ASCEN- SION- DAY.	WHIT- SUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY.
Mar. 22	One	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
— 23	One	— 19	— 5	— 27	May 1	— 11	27	— 30
— 24	One	— 20	— 6	— 28	— 2	— 12	27	Dec. 1
— 25	Two	— 21	— 7	— 29	— 3	— 13	27	— 2
— 26	Two	— 22	— 8	— 30	— 4	— 14	27	— 3
— 27	Two	— 23	— 9	May 1	— 5	— 15	26	Nov. 27
— 28	Two	— 24	— 10	— 2	— 6	— 16	26	— 28
— 29	Two	— 25	— 11	— 3	— 7	— 17	26	— 29
— 30	Two	— 26	— 12	— 4	— 8	— 18	26	— 30
— 31	Two	— 27	— 13	— 5	— 9	— 19	26	Dec. 1
Apr. 1	Three	— 28	— 14	— 6	— 10	— 20	26	— 2
— 2	Three	— 29	— 15	— 7	— 11	— 21	26	— 3
— 3	Three	— 30	— 16	— 8	— 12	— 22	25	Nov. 27
— 4	Three	— 31	— 17	— 9	— 13	— 23	25	— 28
— 5	Three	Feb. 1	— 18	— 10	— 14	— 24	25	— 29
— 6	Three	— 2	— 19	— 11	— 15	— 25	25	— 30
— 7	Three	— 3	— 20	— 12	— 16	— 26	25	Dec. 1
— 8	Four	— 4	— 21	— 13	— 17	— 27	25	— 2
— 9	Four	— 5	— 22	— 14	— 18	— 28	25	— 3
— 10	Four	— 6	— 23	— 15	— 19	— 29	24	Nov. 27
— 11	Four	— 7	— 24	— 16	— 20	— 30	24	— 28
— 12	Four	— 8	— 25	— 17	— 21	— 31	24	— 29
— 13	Four	— 9	— 26	— 18	— 22	June 1	24	— 30
— 14	Four	— 10	— 27	— 19	— 23	— 2	24	Dec. 1
— 15	Five	— 11	— 28	— 20	— 24	— 3	24	— 2
— 16	Five	— 12	Mar. 1	— 21	— 25	— 4	24	— 3
— 17	Five	— 13	— 2	— 22	— 26	— 5	23	Nov. 27
— 18	Five	— 14	— 3	— 23	— 27	— 6	23	— 28
— 19	Five	— 15	— 4	— 24	— 28	— 7	23	— 29
— 20	Five	— 16	— 5	— 25	— 29	— 8	23	— 30
— 21	Five	— 17	— 6	— 26	— 30	— 9	23	Dec. 1
— 22	Six	— 18	— 7	— 27	— 31	— 10	23	— 2
— 23	Six	— 19	— 8	— 28	June 1	— 11	23	— 3
— 24	Six	— 20	— 9	— 29	— 2	— 12	22	Nov. 27
— 25	Six	— 21	— 10	— 30	— 3	— 13	22	— 28

NOTE, That in a Bissextile or Leap-Year, the Number of *Sundays* after Epiphany will be the same, as if *Easter-Day* had fallen One Day later than it really does. And for the same Reason, One Day must, in every Leap-Year, be added to the Day of the Month given by the Table for *Septuagesima* Sunday: And the like must be done for the First Day of *Lent* (commonly called *Ash-Wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that Case, the Day given by the Table is the right Day.

A

TABLE TO FIND EASTER,

FROM

THE YEAR 1900, TO THE YEAR 2199 INCLUSIVE.

GOLDEN NUMBERS.	DAYS OF THE MONTH.	SUNDAY LETTERS.	
XIV	March 22	D	THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of <i>Easter</i>, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding <i>Easter</i> till the Year 1899.
III	— 23	E	
	— 24	F	
XI	— 25	G	
	— 26	A	
XIX	— 27	B	
VIII	— 28	C	
	— 29	D	
XVI	— 30	E	
V	— 31	F	
	April 1	G	
XIII	— 2	A	
II	— 3	B	
	— 4	C	
X	— 5	D	
	— 6	E	
XVIII	— 7	F	
VII	— 8	G	
	— 9	A	
XV	— 10	B	
IV	— 11	C	
	— 12	D	
XII	— 13	E	
I	— 14	F	
	— 15	G	
IX	— 16	A	
XVII	— 17	B	
VI	— 18	C	
	— 19	D	
	— 20	E	
	— 21	F	
	— 22	G	
	— 23	A	
	— 24	B	
	— 25	C	

GENERAL TABLES

FOR

FINDING THE DOMINICAL OR SUNDAY LETTER,

AND THE

PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter, which standeth under that Number at the Top of the Table, is the Sunday Letter.

TABLE II.

I. II. III.			I. II. III.		
YEARS OF OUR LORD.			YEARS OF OUR LORD.		
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	0
	5000	15		&c.	
	5100	16			

To find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year consisting of entire Hundreds, and Note the Number or Cypher which stands against it in the Third Column; then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye Side-ways to the Left Hand, and in the First Column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile or Leap-Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

TABLE III.

PASCHAL FULL MOON.	SUN- DAY LET- TERS.	THE GOLDEN NUMBERS.																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Mar. 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
Mar. 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
Mar. 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
Mar. 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
Mar. 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
Mar. 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
Mar. 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
Mar. 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
Mar. 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
Mar. 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
Mar. 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B												7	18	29	10	21	2	13	24
April 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

THE ORDER FOR MORNING AND EVENING PRAYER

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

THE ORDER FOR MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psalms li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psalms li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalms li. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer. x. 24.*
Psalms vi. 1.

Repent ye; for the Kingdom of Heaven is at hand. *St. Matth. iii. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalms cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he

MORNING PRAYER.

is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession*

To be said of the whole Congregation after the Minister, all kneeling.

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins,*

To be pronounced by the Priest alone, standing; the people still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Minis-

MORNING PRAYER.

ters, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers, Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following: except on Easter-Day, upon which another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary Course of the Psalms.*

VENITE, EXULTEMUS DOMINO.

Psalm xcvi.

COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with Psalms.

MORNING PRAYER.

For the Lord is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I swore in my wrath : that they should not enter into my rest.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day : He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called Te Deum Laudamus, daily throughout the Year.*

¶ *Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book : And after every Lesson, Here endeth the First, or the Second Lesson.*

MORNING PRAYER.

TE DEUM LAUDAMUS.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin : continually do cry,
Holy, Holy, Holy : Lord God of Sabaoth ;
Heaven and earth are full of the Majesty : of thy Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty ;

Thine honourable, true : and only Son ;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

MORNING PRAYER.

¶ *Or this Canticle,*

BENEDICITE, OMNIA OPERA.

O ALL ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun, and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers, and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews, and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights, and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings, and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains, and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

MORNING PRAYER.

O ye Seas, and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts, and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following : except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptist's Day.*

BENEDICTUS.

St. Luke i. 68.

BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people ;

And hath raised up a mighty salvation for us : in the house of his servant David ;

As he spake by the mouth of his holy Prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember his holy Covenant ;

To perform the oath which he sware to our forefather Abraham : that he would give us ;

MORNING PRAYER.

That we being delivered out of the hand of our enemies : might serve him without fear ;

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or this Psalm,*

JUBILATE DEO.

Psalm C.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people, standing : except only such days as the Creed of Saint Athanasius is appointed to be read.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary,

MORNING PRAYER.

Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the Queen.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

MORNING PRAYER.

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.*

THE SECOND COLLECT, FOR PEACE.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

THE THIRD COLLECT, FOR GRACE.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

A PRAYER FOR THE QUEEN'S MAJESTY.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA*; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

MORNING PRAYER.

A PRAYER FOR THE ROYAL FAMILY.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless the Prince *Albert*, *Albert* Prince of *Wales*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE CLERGY AND PEOPLE.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

THE ORDER FOR EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psalms li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psalms li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalms li. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer. x. 24.*
Psalms vi. 1.

Repent ye; for the Kingdom of heaven is at hand. *St. Matth. iii. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalms cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he

EVENING PRAYER.

is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession*

To be said of the whole Congregation after the Minister, all kneeling.

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins,*

To be pronounced by the Priest alone, standing; the people still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Minis-

EVENING PRAYER.

ters, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that, Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.*

MAGNIFICAT.

St. Luke i.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

EVENING PRAYER.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary Course of the Psalms.*

CANTATE DOMINO.

Psalm xcviil.

O SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

EVENING PRAYER.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then a Lesson of the New Testament, as it is appointed. And after that, Nunc dimittis (or the Song of Symeon) in English, as followeth.*

NUNC DIMITTIS.

St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm ; except it be on the Twelfth Day of the Month.*

DEUS MISEREATUR.

Psalm lxxvii.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us :

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

EVENING PRAYER.

¶ *Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into Hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us;

Answer. And grant us thy salvation.

Priest. O Lord, save the Queen.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

EVENING PRAYER.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects ; the first of the Day ; the second for Peace ; the third for Aid against all Perils, as hereafter followeth : which two last Collects shall be daily said at Evening Prayer without alteration.*

THE SECOND COLLECT AT EVENING PRAYER.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed ; Give unto thy servants that peace which the world cannot give ; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness ; through the merits of Jesus Christ our Saviour. *Amen.*

THE THIRD COLLECT, FOR AID AGAINST ALL PERILS.

LIGHTEN our darkness, we beseech thee, O Lord ; and by thy great mercy defend us from all perils and dangers of this night ; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

A PRAYER FOR THE QUEEN'S MAJESTY.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth ; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA* ; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way : Endue her plenteously with heavenly gifts ; grant her in health and wealth long to live ; strengthen her that she may vanquish and overcome all her enemies ; and finally, after this life, she may attain everlasting joy and felicity ; through Jesus Christ our Lord. *Amen.*

EVENING PRAYER.

A PRAYER FOR THE ROYAL FAMILY.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless the Prince *Albert*, *Albert* Prince of *Wales*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE CLERGY AND PEOPLE.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*Here endeth the Order of Evening Prayer throughout
the Year.*

AT MORNING PRAYER.

¶ *Upon these Feasts ; Christmas-Day, the Epiphany, Saint Matthias, Easter-Day, Ascension-Day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and people standing.*

QUICUNQUE VULT.

WHOSOEVER will be saved : before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholick Faith is this : That we worship one God in Trinity, and Trinity in Unity ;

Neither confounding the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almightyies : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

AT MORNING PRAYER.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another ;

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world ;

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who although he be God and Man : yet he is not two, but one Christ ;

One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

One altogether ; not by confusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ ;

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

THE LITANY.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholick Faith : which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

THE LITANY.

¶ *Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.*

O GOD the Father, of heaven : have mercy upon us miserable sinners.

O God the Father, of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

THE LITANY.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *VICTORIA*, our most gracious Queen and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

THE LITANY.

That it may please thee to be her defender and keeper, giving her the victory over all her enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve the Prince *Albert*, *Albert Prince of Wales*, and all the Royal Family ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

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THE LITANY.

That it may please thee to succour, help, and comfort,
all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by
land or by water, all women labouring of child, all sick
persons, and young children ; and to shew thy pity upon
all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the
fatherless children, and widows, and all that are desolate
and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, perse-
cutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use
the kindly fruits of the earth, so as in due time we may
enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance ; to
forgive us all our sins, negligences, and ignorances ; and
to endue us with the grace of thy Holy Spirit to amend
our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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land or by water, all women labouring of child, all sick
persons, and young children ; and to shew thy pity upon
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and oppressed ;

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O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

THE LITANY.

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

THE LITANY.

Priest. O Lord, let thy mercy be shewed upon us ;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities ; and for the glory of thy Name turn from us all those evils that we most righteously have deserved ; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory ; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests ; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them ; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the LITANY.

PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

¶ *To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.*

PRAYERS.

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

For fair Weather.

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. *Amen.*

In the time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

PRAVERS.

Or this.

O GOD, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.*

In the time of War and Tumults.

O ALMIGHTY God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

In the time of any common Plague or Sickness.

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. *Amen.*

¶ *In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.*

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy

PRAYERS.

servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

¶ *A Prayer that may be said after any of the former.*

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and her Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

THANKSGIVINGS.

¶ *A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.*

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [** especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

• This to be said when any desire the Prayers of the Congregation.

THANKSGIVINGS.

¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [** particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days;

• This to be said when any that have been prayed for desire to return praise.

THANKSGIVINGS.

through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

For Rain.

O GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.*

For fair Weather.

O LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

THANKSGIVINGS.

For restoring Publick Peace at Home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

For Deliverance from the Plague, or other common Sickness.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord. *Amen.*

THE COLLECTS, EPISTLES, AND GOSPELS

TO BE USED THROUGHOUT THE YEAR.

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The first Sunday in Advent.

THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.*

THE EPISTLE. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

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THE SECOND SUNDAY IN ADVENT.

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The second Sunday in Advent.

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BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

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THANKSGIVINGS.

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tiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

THE GOSPEL. St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.

THE COLLECT.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

THE FOURTH SUNDAY IN ADVENT.

THE GOSPEL. St. Matth. xl. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

THE COLLECT.

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

THE EPISTLE. Phil. iv. 4.

REJOICE in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

THE GOSPEL. St. John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they

asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY
OF CHRIST, COMMONLY CALLED

Christmas-Day.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. Heb. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

THE GOSPEL. St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

Saint Stephen's Day.

THE COLLECT.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

FOR THE EPISTLE. Acts vii. 55.

STEPHEN, being full of the holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus,

SAINT JOHN THE EVANGELIST'S DAY.

receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

THE GOSPEL. St. Matth. xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

Saint John the Evangelist's Day.

THE COLLECT.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and

THE INNOCENTS' DAY.

the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

THE GOSPEL. St. John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Innocents' Day.

THE COLLECT.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Rev. xiv. 1.

I LOOKED, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

SUNDAY AFTER CHRISTMAS-DAY.

THE GOSPEL. St. Matth. ii. 13.

THE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-Day.

THE COLLECT.

ALmighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governours, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

THE GOSPEL. St. Matth. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things,

behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS.

The Circumcision of Christ.

THE COLLECT.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

THE GOSPEL. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.*

The Epiphany,

OR

THE MANIFESTATION OF CHRIST TO THE GENTILES.

THE COLLECT.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

FIRST SUNDAY AFTER THE EPIPHANY.

THE GOSPEL. St. Matth. ii. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xii. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God

hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

THE GOSPEL. St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

The second Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints;

THIRD SUNDAY AFTER THE EPIPHANY.

given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

THE GOSPEL. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The third Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

THE GOSPEL. St. Matth. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt,

thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The fourth Sunday after the Epiphany.

THE COLLECT.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's minis-

ters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

THE GOSPEL. St. Matth. viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Col. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to

the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.

THE GOSPEL. St. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the housholder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

THE COLLECT.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

THE EPISTLE. 1 St. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children,

let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

THE GOSPEL. St. Matth. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima,

OR THE

THIRD SUNDAY BEFORE LENT.

THE COLLECT.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE EPISTLE. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

THE GOSPEL. St. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a peny. But when the first came, they supposed that they should have received more; and they likewise received every man a peny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a peny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima,

OR THE

SECOND SUNDAY BEFORE LENT.

THE COLLECT.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold

also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

THE GOSPEL. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima,

OR

THE NEXT SUNDAY BEFORE LENT.

THE COLLECT.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

THE EPISTLE. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

THE GOSPEL. St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that

THE FIRST DAY OF LENT.

Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

THE FIRST DAY OF LENT, COMMONLY CALLED

Ash-Wednesday.

THE COLLECT.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ This Collect is to be read every day in Lent after the Collect appointed for the Day.

FOR THE EPISTLE. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

THE GOSPEL. St. Matth. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto

you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

The first Sunday in Lent.

THE COLLECT.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

THE GOSPEL. St. Matth. iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word

THE SECOND SUNDAY IN LENT.

that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

The second Sunday in Lent.

THE COLLECT.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but God, who hath also given unto us his holy Spirit.

THE GOSPEL. St. Matth. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

THE THIRD SUNDAY IN LENT.

But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

THE COLLECT.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not convenient; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

THE GOSPEL. St. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to

THE FOURTH SUNDAY IN LENT.

desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

The fourth Sunday in Lent.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

THE EPISTLE. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it

THE FIFTH SUNDAY IN LENT.

is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

THE GOSPEL. St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The fifth Sunday in Lent.

THE COLLECT.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Heb. ix. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the

THE SUNDAY NEXT BEFORE EASTER.

unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

THE GOSPEL. St. John viii. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

THE GOSPEL. St. Matth. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have

suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified. Then the soldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli,*

MONDAY BEFORE EASTER.

Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

FOR THE EPISTLE. Isai. lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that

brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.

THE GOSPEL. St. Mark xiv. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that

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thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but wo to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temp-

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tation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the

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palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

FOR THE EPISTLE. Isaiah L. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

THE GOSPEL. St. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner,

whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard

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Tuesday before Easter.

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it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

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THE EPISTLE. Heb. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

THE GOSPEL. St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he

promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this

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day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the

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Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

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THE EPISTLE. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause

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many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

THE GOSPEL. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the

THURSDAY BEFORE EASTER.

voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS**. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

THE COLLECTS.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

OMERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE. Heb. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever

sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

THE GOSPEL. St. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS**. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high-day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the

EASTER EVEN.

Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Pet. iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

THE GOSPEL. St. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter=Day.

¶ *At Morning Prayer, instead of the Psalm, O come, let us sing, &c. these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. *1 Cor. v. 7.*

CHRIST being raised from the dead dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom. vi. 9.*

CHRIST is risen from the dead: and become the first-fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. *1 Cor. xv. 20.*

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

THE COLLECT.

AL^MIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

THE EPISTLE. Coloss. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

MONDAY IN EASTER-WEEK.

THE GOSPEL. St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-Week.

THE COLLECT.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

FOR THE EPISTLE. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick

and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

THE GOSPEL. St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-Week.

THE COLLECT.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

FOR THE EPISTLE. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

THE GOSPEL. St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a

spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

THE COLLECT.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life.

THE SECOND SUNDAY AFTER EASTER.

THE GOSPEL. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

The second Sunday after Easter.

THE COLLECT.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Pet. ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

THE GOSPEL. St. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father

knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

THE COLLECT.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

THE EPISTLE. 1 St. Pet. ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

THE GOSPEL. St. John xvi. 16.

JESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more

the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The fourth Sunday after Easter.

THE COLLECT.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. James i. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

THE GOSPEL. St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

THE COLLECT.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

THE EPISTLE. St. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL. St. John xvi. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension=Day.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

THE GOSPEL. St. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and

sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the Word with signs following.

Sunday after Ascension-Day.

THE COLLECT.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 1 St. Pet. iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. *Amen.*

THE GOSPEL. St. John xv. 26, and part of Chap. xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

Whit-Sunday.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

THE GOSPEL. St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give unto you. Let not your heart be troubled, neither let

be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would re-joice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun-Week.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that Word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which

TUESDAY IN WHITSUN-WEEK.

have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

THE GOSPEL. St. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-Week.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts viii. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

THE GOSPEL. St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This

parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity=Sunday.

THE COLLECT.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

FOR THE EPISTLE. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before

the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

THE GOSPEL. St. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

The first Sunday after Trinity.

THE COLLECT.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John iv. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love,

not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

THE GOSPEL. St. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The second Sunday after Trinity.

THE COLLECT.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

THE GOSPEL. St. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the

THIRD SUNDAY AFTER TRINITY.

servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

The third Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Pet. v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. *Amen.*

THE GOSPEL. St. Luke xv. 1.

THEN drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The fourth Sunday after Trinity.

THE COLLECT.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

THE EPISTLE. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

THE GOSPEL. St. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.

THE COLLECT.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

SIXTH SUNDAY AFTER TRINITY.

THE EPISTLE. 1 St. Pet. iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

THE GOSPEL. St. Luke v. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The sixth Sunday after Trinity.

THE COLLECT.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving

SEVENTH SUNDAY AFTER TRINITY.

thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

THE GOSPEL. St. Matth. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

EIGHTH SUNDAY AFTER TRINITY.

THE EPISTLE. Rom. vi. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

THE GOSPEL. St. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

The eighth Sunday after Trinity.

THE COLLECT.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba,

NINTH SUNDAY AFTER TRINITY.

Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

THE GOSPEL. St. Matth. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The ninth Sunday after Trinity.

THE COLLECT.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore

TENTH SUNDAY AFTER TRINITY.

let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

THE GOSPEL. St. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

THE COLLECT.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the

manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

THE GOSPEL. St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

THE COLLECT.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, he was seen of James; then of all the Apostles: and last of all, he was seen of me also, as of one born out of due

EIGHTH SUNDAY AFTER TRINITY.

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The eighth Sunday after Trinity.

THE COLLECT.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

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NINTH SUNDAY AFTER TRINITY.

Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

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The ninth Sunday after Trinity.

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TENTH SUNDAY AFTER TRINITY.

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The tenth Sunday after Trinity.

THE COLLECT.

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manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

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The eleventh Sunday after Trinity.

THE COLLECT.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, he was seen of James; then of all the Apostles: and last of all, he was seen of me also, as of one born out of due

time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

THE GOSPEL. St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The twelfth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

THE EPISTLE. 2 Cor. iii. 4.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

THIRTEENTH SUNDAY AFTER TRINITY.

THE GOSPEL. St. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

THE GOSPEL. St. Luke x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have

not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The fourteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the

which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

THE GOSPEL. St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. *Amen.*

THE GOSPEL. St. Matth. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to

do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

THE GOSPEL. St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Naim; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

The seventeenth Sunday after Trinity.

THE COLLECT.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

THE EPISTLE. Ephes. iv. 1.

I THEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

THE GOSPEL. St. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not

straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The eighteenth Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

THE GOSPEL. St. Matth. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If

NINETEENTH SUNDAY AFTER TRINITY.

David then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

The nineteenth Sunday after Trinity.

THE COLLECT.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE GOSPEL. St. Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is

easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

THE COLLECT.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

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JESUS said, The Kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto

him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The twenty-first Sunday after Trinity.

THE COLLECT.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

THE GOSPEL. St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the

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hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

The twenty-second Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee to keep thy houshold the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. i. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

THE GOSPEL. St. Matth. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his

fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The twenty-third Sunday after Trinity.

THE COLLECT.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

THE GOSPEL. St. Matth. xxii. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he

saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The twenty-fourth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

THE EPISTLE. Col. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

THE GOSPEL. St. Matth. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the

woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty-fifth Sunday after Trinity.

THE COLLECT.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

THE GOSPEL. St. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which

remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

Saint Andrew's Day.

THE COLLECT.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

SAINT THOMAS THE APOSTLE.

THE GOSPEL. St. Matth. iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers;) and he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

THE COLLECT.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

THE EPISTLE. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit.

THE GOSPEL. St. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his

disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

THE COLLECT.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer

THE PURIFICATION OF SAINT MARY.

for my Name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

THE GOSPEL. St. Matth. xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

THE PRESENTATION OF CHRIST IN THE TEMPLE,

COMMONLY CALLED,

The Purification of St. Mary the Virgin.

THE COLLECT.

ALmighty and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Mal. iii. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.

THE PURIFICATION OF SAINT MARY.

And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

THE GOSPEL. St. Luke ii. 22.

AND when the days of her purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Symeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Symeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias's Day.

THE COLLECT.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*. For it is written in the book of Psalms, *Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take.* Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed *Justus*, and Matthias. And they prayed, and said, *Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.* And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

THE GOSPEL. St. Matth. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the blessed Virgin Mary.

THE COLLECT.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Isai. vii. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

THE GOSPEL. St. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

THE COLLECT.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

THE GOSPEL. St. John xv. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue in my love. If ye keep my commandments, ye shall abide

in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James's Day.

THE COLLECT.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

THE GOSPEL. St. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me.

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

THE COLLECT.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts xi. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

SAINT JOHN BAPTIST'S DAY.

THE GOSPEL. St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist's Day.

THE COLLECT.

ALmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Isai. xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather

the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

THE GOSPEL. St. Luke i. 57.

ELISABETH's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

THE COLLECT.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock;

SAINT PETER'S DAY.

Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

THE GOSPEL. St. Matth. xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle.

THE COLLECT.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts xi. 27, and part of Chap. xii.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

THE GOSPEL. St. Matth. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

THE COLLECT.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women :) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

THE GOSPEL. St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

THE COLLECT.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

SAINT MICHAEL AND ALL ANGELS.

THE EPISTLE. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

THE GOSPEL. St. Matth. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

THE COLLECT.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

SAINT LUKE THE EVANGELIST.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

THE GOSPEL. St. Matth. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

THE COLLECT.

ALmighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that

SAINT SIMON AND SAINT JUDE.

love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

THE GOSPEL. St. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

THE COLLECT.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew

this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

THE GOSPEL. St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints' Day.

THE COLLECT.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to

hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthali were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Symeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Isachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

THE GOSPEL. St. Matth. v. 1.

JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

THE ORDER OF THE
ADMINISTRATION OF THE LORD'S SUPPER,
OR
HOLY COMMUNION.

- ¶ *So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*
- ¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*
- ¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*
- ¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

THE COLLECT.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

THE COMMUNION.

¶ Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

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Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant *VICTORIA*, our Queen and Governour, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *VICTORIA* thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

IBELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By

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whom all things were made, Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth. v.*

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth. vi.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth. vii.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matth. vii.*

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke xix.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix.*

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If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. vi.*

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal. vi.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. xiii.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 St. John iii.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit iv.*

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit iv.*

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov. xix.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalms xli.*

¶ Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

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¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and specially thy Servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

DEARLY beloved, on ——— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of

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heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

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DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves.

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before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which

we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matth. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 St. John ii. 1.*

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, * Holy Father, Almighty, Everlasting God.

* *These words [Holy Father] must be omitted on Trinity-Sunday.*

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¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

PROPER PREFACES.

Upon Christmas-Day, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-Day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-Day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only.

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

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¶ After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

¶ Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was

** Here the Priest is to take the Paten into his hands:*

† And here to break the Bread:

‡ And here to lay his hand upon all the Bread.

§ Here he is to take the Cup into his hand:

|| And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

betrayed, * took Bread; and, when he had given thanks, † he brake it, and gave it to his disciples, saying, Take, eat, ‡ this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he § took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this || is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

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¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

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Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation:

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that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

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- ¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*
- ¶ *And to take away all occasion of dissention, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*
- ¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*
- ¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*
- ¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.*
- ¶ *After the Divine Service ended, the money given at the Qffertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

“ **W**HEREAS it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.”

THE ORDER OF THE
ADMINISTRATION OF THE LORD'S SUPPER,
OR
HOLY COMMUNION.

- ¶ *So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*
- ¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*
- ¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*
- ¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

THE COLLECT.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

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¶ Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

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Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant *VICTORIA*, our Queen and Governour, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *VICTORIA* thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

IBELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By

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whom all things were made, Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth. v.*

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth. vi.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth. vii.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matth. vii.*

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke xix.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix.*

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If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. vi.*

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal. vi.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. xiii.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 St. John iii.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit iv.*

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit iv.*

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov. xix.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalms xli.*

¶ Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

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¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and specially thy Servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

DEARLY beloved, on ——— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of

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heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

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DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves,

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before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which

we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matth. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 St. John ii. 1.*

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, * Holy Father, Almighty, Everlasting God.

* *These words [Holy Father] must be omitted on Trinity-Sunday.*

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¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

PROPER PREFACES.

Upon Christmas-Day, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-Day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-Day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only.

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

THE COMMUNION.

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was

• *Here the Priest is to take the Paten into his hands:*

† *And here to break the Bread:*

‡ *And here to lay his hand upon all the Bread.*

§ *Here he is to take the Cup into his hand:*

|| *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

betrayed, * took Bread; and, when he had given thanks, † he brake it, and gave it to his disciples, saying, Take, eat, ‡ this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he § took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this || is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

OLORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

THE COMMUNION.

Or this.

ALmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ Then shall be said or sung,

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation;

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that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

THE COMMUNION.

- ¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*
- ¶ *And to take away all occasion of dissention, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*
- ¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*
- ¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*
- ¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.*
- ¶ *After the Divine Service ended, the money given at the Qffertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

“ **W**HEREAS it is ordained in this Office for the Administration of the Lord’s Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal presence of Christ’s natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ’s natural Body to be at one time in more places than one.”

THE MINISTRATION OF PUBLICK BAPTISM OF INFANTS, TO BE USED IN THE CHURCH.

¶ *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.*

¶ *And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

HATH this Child been already baptized, or no?

¶ *If they answer, No: Then shall the Priest proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made a *lively member* of the same.

¶ *Then shall the Priest say,*

Let us pray.

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mys-

tical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him* and sanctify *him* with the holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy hea-

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venly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of our's in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that he may be born again, and be made an heir of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of his sins, to sanctify *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for his part, promise by you that are his sureties, (until he come of age to take it upon himself,) that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius

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Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ Then shall the Priest say,

OMERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. Amen.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. Amen.

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

ALmighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy

Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

¶ And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid words,

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then the Priest shall say,

WE receive this Child into the congregation of Christ's flock, and do

** Here the Priest shall make a Cross upon the Child's forehead.* sign him with the sign of the Cross, in token that hereafter he

shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ Then shall the Priest say,

SEEING now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of his life according to this beginning.

¶ Then shall be said, all kneeling;

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be

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done in earth, As it is in heaven. Give us this day our daily bread, And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom; through Christ our Lord. Amen.

¶ *Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this Child* hath promised by you his sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and

duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as *he* died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

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Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

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OMERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy

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shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

¶ Then shall the Priest say,

SEEING now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of his life according to this beginning.

¶ Then shall be said, all kneeling;

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be

PUBLICK BAPTISM OF INFANTS.

done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom; through Christ our Lord. Amen.

¶ *Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this Child* hath promised by you his sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and

duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as *he* died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

¶ *The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*

¶ *And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:*

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;*

N I baptize thee In the Name
of the Father, and of the
Son, and of the Holy Ghost. A-
men.

¶ *Then, all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks,
most merciful Father, that
it hath pleased thee to regenerate
this Infant with thy holy Spirit,
to receive him for thine own Child
by adoption, and to incorporate
him into thy holy Church. And
we humbly beseech thee to grant,
that as he is now made partaker
of the death of thy Son, so he may
be also of his resurrection; and
that finally, with the residue of
thy Saints, he may inherit thine
everlasting kingdom; through the
same thy Son Jesus Christ our
Lord. Amen.

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,*

I CERTIFY you, that accord-
ing to the due and prescribed
Order of the Church, at such a

time, and at such a place, before
divers witnesses I baptized this
Child.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish, where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,*

BY whom was this Child bap-
tized?

Who was present when this
Child was baptized?

Because some things essential
to this Sacrament may happen to
be omitted through fear or haste,
in such times of extremity; there-
fore I demand further of you,

With what matter was this
Child baptized?

With what words was this Child
baptized?

¶ *And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true christian people, saying thus,*

I CERTIFY you, that in this
case all is well done, and ac-
cording unto due order, concern-

ing the baptizing of this Child ; who being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life : for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

St. Mark x. 13.

THEY brought young children to Christ, that he should touch them ; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; how he blamed those that would have kept them from him ; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them ; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this present Infant* ; that he hath embraced *him* with the arms of his mercy ; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faith-

fully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us :

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee ; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he*, being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy *servant*, and attain thy promise ; through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then shall the Priest demand the Name of the Child ; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them ?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth ?

And in Jesus Christ his only-begotten Son our Lord ? And that he was conceived by the Holy Ghost ; born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead, and buried ; that he went down into hell, and also did rise again the third day ; that he ascended into heaven, and sitteth at the right

hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock, * and do
 * *Here the Priest shall make a Cross upon the Child's forehead.* sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child* is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that he may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that,

as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom; through Jesus Christ our Lord. Amen.

¶ *Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

FORASMUCH as *this Child* hath promised by you his sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism,) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.*

IF thou art not already baptized, I N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS, AND ABLE TO ANSWER FOR THEMSELVES.

¶ *When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer, No; then shall the Priest say thus,*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

¶ *Then shall the Priest say,*
Let us pray.

(¶ *And here all the Congregation shall kneel.*)

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of water to the mystical washing away of

sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these thy servants*; wash *them* and sanctify *them* with the holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they*, coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint John, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first

preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present persons, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these* persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these* persons, that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then the Priest shall speak to the persons to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed, that our Lord Jesus Christ

would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, ye must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that ye will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:*

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Question.

WILT thou be baptized in this faith?

Answer. That is my desire.

Question.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. Amen.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. Amen.

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. Amen.

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this Water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

N I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

BAPTISM OF SUCH AS ARE OF RIPER YEARS.

¶ *Then shall the Priest say,*

WE receive this person into the congregation of Christ's

** Here the Priest shall make a Cross upon the person's forehead.* flock; * and do sign him with the sign of the Cross, in token

that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *these persons* are regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*; that, being now born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy servants, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. Amen.

¶ *Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these persons* have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they* have now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ *And then, speaking to the new baptized persons, he shall proceed, and say,*)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word [Infant] for [Child or Person] as occasion requireth.*

A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE
HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your Name?

Answer. N. or M.

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist.

Reharse the Articles of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified,

dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous

God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

Answer.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be mer-

ciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament*?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

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THE ORDER OF CONFIRMATION.

¶ *So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.*

THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED
AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,*
I do.

The Bishop.

OUR help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answ. Henceforth, world without end.

Bishop. Lord, hear our prayers.

Answer. And let our cry come unto thee.

The Bishop. Let us pray.

ALmighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEFEND, O Lord, this thy Child [or this thy Servant] with thy heavenly grace, that he

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may continue thine for ever ; and daily increase in thy holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you.

Answer. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

And this Collect.

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty ; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy

fatherly hand, we beseech thee, ever be over them ; let thy Holy Spirit ever be with them ; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life ; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments ; that, through thy most mighty protection both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. Amen.

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

THE FORM OF SOLEMNIZATION OF MATRIMONY.

¶ *First the Banns of all that are to be married together must be published in the Church three several Sundays, during the time of Morning Service, or of Evening Service, (if there be no Morning Service,) immediately after the second Lesson ; the Curate saying after the accustomed manner,*

I PUBLISH the Banns of Marriage between M. of — and N. of —. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [second, or third] time of asking.

¶ *And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes ; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours : and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony ; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union

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that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also, speaking unto the persons that shall be married, he shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and*

will be bound, and sufficient surties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.

¶ *If no impediment be alledged, then shall the Curate say unto the Man,*

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*
I will.

¶ *Then shall the Priest say unto the Woman,*

N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*
I will.

¶ *Then shall the Minister say,*
Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner.*

The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I M. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I N. take thee M. to my wedded husband, to have and to hold

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from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,*

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,*

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

¶ *Then shall the Minister speak unto the people.*

FORASMUCH as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pro-

nounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ *Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following.*

Beati omnes. Psalm cxxviii.

BLESSED are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or this Psalm.*

Deus misereatur. Psalm lxxvii.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

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Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.

Ans. Christ, have mercy upon us.

Min. Lord, have mercy upon us.

O UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Min. O Lord, save thy servant, and thy handmaid ;

Ans. Who put their trust in thee.

Min. O Lord, send them help from thy holy place ;

Ans. And evermore defend them.

Min. Be unto them a tower of strength,

Ans. From the face of their enemy.

Min. O Lord, hear our prayer.

Ans. And let our cry come unto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts ; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon

these thy servants ; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end ; through Jesus Christ our Lord. Amen.

¶ *This Prayer next following shall be omitted, where the Woman is past child-bearing.*

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased ; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour ; through Jesus Christ our Lord. Amen.

O GOD, who by thy mighty power hast made all things of nothing ; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning ; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one : O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church ; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband ; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom ; through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest say,*

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage ; Pour upon you the

SOLEMNIZATION OF MATRIMONY.

riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving

honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

THE ORDER FOR THE VISITATION OF THE SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Min. O Lord, save thy servant;

Ans. Which putteth his trust in thee.

Min. Send him help from thy holy place;

Ans. And evermore mightily defend him.

Min. Let the enemy have no advantage of him;

Ans. Nor the wicked approach to hurt him.

Min. Be unto him, O Lord, a strong tower,

Ans. From the face of his enemy.

Min. O Lord, hear our prayers.

Ans. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy,

give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety; through Jesus Christ our Lord. Amen.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance: That, if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else, give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting; through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness pa-

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tiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the

Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

¶ *The sick person shall answer,*
All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be*

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admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit; and, when thou art pleased to take him hence, take him unto thy favour, through the merits of

thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Ps. lxxi.

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

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Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done : O God, who is like unto thee ?

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

A Prayer for a sick child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death ; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now

lying upon the bed of sickness : Visit *him*, O Lord, with thy salvation ; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake : That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation ; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

A Prayer for a sick person, when there appeareth small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need ; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord ; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus ; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee ; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us : Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. Amen.

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A commendatory Prayer for a sick person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for persons troubled in mind or in conscience.

O BLESSED Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health, (if it be thy gracious will;) and whensoever his soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. St. John v. 24.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [Ye that do truly &c.]*

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth. **

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

THE ORDER FOR THE BURIAL OF THE DEAD.

¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I AM the resurrection and the life, saith the Lord : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. *St. John xi. 25, 26.*

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another. *Job xix. 25, 26, 27.*

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away ; blessed be the Name of the Lord. *1 Tim. vi. 7. Job i. 21.*

¶ *After they are come into the Church, shall be read one or both of these Psalms following.*

Dixi, custodiam. Psalm xxxix.

I SAID, I will take heed to my ways : that I offend not in my tongue.

I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue ;

Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in

respect of thee ; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Domine, refugium. Psalm xc.

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou

AT THE BURIAL OF THE DEAD.

art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are three-score years and ten ; and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

O teach us to number our days : that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last : and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

AT THE BURIAL OF THE DEAD.

But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave,

where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

AT THE BURIAL OF THE DEAD.

¶ Then shall be said or sung,

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ Then the Priest shall say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our

perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

The Collect.

OMERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our brother doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

THE
THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,
COMMONLY CALLED,
THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

(¶ *Then shall the Priest say the cxxvith Psalm,*)

Dilexi quoniam.

I AM well pleased : that the Lord hath heard the voice of my prayer,

That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and he helped me.

Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

I will walk before the Lord : in the land of the living.

I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

I will receive the cup of salva-

tion : and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or, Psalm cxxvii. Nisi Dominus.

EXCEPT the Lord build the house : their labour is but lost that build it.

Except the Lord keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

A COMMINATION.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Min. O Lord, save this woman thy servant;

Ans. Who putteth her trust in thee.

Min. Be thou to her a strong tower;

Ans. From the face of her enemy.

Min. Lord, hear our prayer.

Ans. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. Amen.

¶ *The Woman, that cometh to give her Thanks, must offer accustomed Offerings; and, if there be a Communion, it is convenient that she receive the holy Communion.*

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS
AGAINST SINNERS,

With certain Prayers, to be used on the first Day of Lent, and at other times, as the Ordinary shall appoint.

¶ *After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,*

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen*: To the

intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

¶ *And the people shall answer and say, Amen.*

Min. Cursed is he that curseth his father or mother.

Ans. Amen.

Min. Cursed is he that removeth his neighbour's land-mark.

Ans. Amen.

Min. Cursed is he that maketh the blind to go out of his way.

Ans. Amen.

A COMMINATION.

Min. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

Ans. Amen.

Min. Cursed is he that smiteth his neighbour secretly.

Ans. Amen.

Min. Cursed is he that lieth with his neighbour's wife.

Ans. Amen.

Min. Cursed is he that taketh reward to slay the innocent.

Ans. Amen.

Min. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Ans. Amen.

Min. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Ans. Amen.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord com-

eth as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the

A COMMINATION.

death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ *Then shall they all kneel upon their knees, and the Priests and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.*

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face away from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven.

A COMMINATION.

Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Min. O Lord, save thy servants;

Ans. That put their trust in thee.

Min. Send unto them help from above.

Ans. And evermore mightily defend them.

Min. Help us, O God our Saviour.

Ans. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Min. O Lord, hear our prayer.

Ans. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to

have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ Then shall the people say this that followeth, after the Minister.

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

¶ Then the Minister alone shall say,

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

THE PSALMS OF DAVID.

THE FIRST DAY.

Morning Prayer.

PSALM I. *Beatus vir, qui non abiit &c.*

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

PSALM II. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together : and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

PSALM III. *Domine, quid multiplicati ?*

LORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again : for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

PSALM IV. *Cum invocarem.*

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing ?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will shew us any good ?

7 Lord, lift thou up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn, and wine, and oil, increased.

9 I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safety.

PSALM V. *Verba mea auribus.*

PONDER my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God ; let them perish through their own imaginations : cast them out in the multitude of their ungodliness ; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them ; they that love thy Name shall be joyful in thee ;

13 For thou, Lord, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

Ebening Prayer.

PSALM VI. *Domine, ne in furore.*

O LORD, rebuke me not in thine indignation : neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled : but, Lord, how long wilt thou punish me ?

4 Turn thee, O Lord, and deliver my soul : O save me for thy mercy's sake.

5 For in death no man remembereth thee : and who will give thee thanks in the pit ?

6 I am weary of my groaning ; every night wash I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

PSALM VII. *Domine, Deus meus.*

O LORD my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul, like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

8 The Lord shall judge the people ; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

PSALM VIII. *Domine, Dominus noster.*

O LORD our Governour, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy, and the avenger.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars, which thou hast ordained.

4 What is man, that thou art mindful of him : and the son of man, that thou visitest him ?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet ;

7 All sheep and oxen : yea, and the beasts of the field ;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governour : how excellent is thy Name in all the world !

Morning Prayer.

PSALM IX. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed ; their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness : and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion : shew the people of his doings.

12 For, when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord ; consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion : I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

PSALM X. *Ut quid, Domine ?*

WHY standest thou so far off, O Lord : and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent ; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand : the poor committeth himself unto thee ; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto ;

20 To help the fatherless and poor unto their right :

that the man of the earth be no more exalted against them.

PSALM XI. *In Domino confido.*

IN the Lord put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done?

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider the poor : and his eye-lids try the children of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

Evening Prayer.

PSALM XII. *Salvum me fac.*

HELP me, Lord, for there is not one godly man left : for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things ;

4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us?

5 Now for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor,

6 I will up, saith the Lord : and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

PSALM XIII. *Usque quo, Domine ?*

HOW long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so

vexed in my heart : how long shall mine enemies triumph over me?

3 Consider, and hear me, O Lord my God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

PSALM XIV. *Dixit insipiens.*

THE fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

Morning Prayer.

PSALM XV. *Domine, quis habitabit?*

LORD, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill?

2 Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

PSALM XVI. *Conserva me, Domine.*

PRESERVE me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSALM XVII. *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season ; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art

the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings.

9 From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground ;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine ;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

Ebening Prayer.

PSALM XVIII. *Diligam te, Domine.*

I WILL love thee, O Lord, my strength ; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubims, and did fly : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God ?

32 It is God, that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his King : and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

Morning Prayer.

PSALM XIX. *Cæli enarrant.*

THE heavens declare the glory of God : and the firmament sheweth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honeycomb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

PSALM XX. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee ;

2 Send thee help from the sanctuary : and strengthen thee out of Sion ;

3 Remember all thy offerings : and accept thy burnt-sacrifice ;

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

PSALM XXI. *Domine, in virtute tua.*

THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

Evening Prayer.

PSALM XXII. *Deus, Deus meus.*

MY God, my God, look upon me; why hast thou forsaken me : and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

3 And thou continuest holy : O thou worship of Israel.

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the out-cast of the people.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born : thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet ; I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel ;

24 For he hath not despised, nor abhorred, the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the Lord shall praise him ; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's : and he is the Governour among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

PSALM XXIII. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Morning Prayer.PSALM XXIV. *Domini est terra.*

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place ?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glory.

PSALM XXV. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my soul ; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou

art the God of my salvation ; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgement : and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

PSALM XXVI. *Judica me, Domine.*

BE thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I go to thine altar ;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

Evening Prayer.

PSALM XXVII. *Dominus illuminatio.*

THE Lord is my light, and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the Lord.

PSALM XXVIII. *Ad te, Domine.*

UNTO thee will I cry, O Lord my strength : think no scorn of me ; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield ; my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength : and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

PSALM XXIX. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters : it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the sea ; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire ; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

Morning Prayer.

PSALM XXX. *Exaltabo te, Domine.*

I WILL magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly

9 What profit is there in my blood : when I go down to the pit?

10 Shall the dust give thanks unto thee : or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSALM XXXI. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net, that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully, speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men !

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

Evening Prayer.

PSALM XXXII. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven :
and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth
no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed
away through my daily complaining.

4 For thy hand is heavy upon me day and night : and
my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine un-
righteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so
thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer
unto thee, in a time when thou mayest be found : but in
the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve
me from trouble : thou shalt compass me about with
songs of deliverance.

9 I will inform thee, and teach thee in the way wherein
thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no
understanding : whose mouths must be held with bit and
bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso
putteth his trust in the Lord, mercy embraceth him on
every side.

12 Be glad, O ye righteous, and rejoice in the Lord :
and be joyful, all ye that are true of heart.

PSALM XXXIII. *Exultate, justi.*

REJOICE in the Lord, O ye righteous : for it becom-
eth well the just to be thankful.

2 Praise the Lord with harp : sing praises unto him
with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily
unto him with a good courage.

4 For the word of the Lord is true : and all his works
are faithful.

5 He loveth righteousness and judgement : the earth is
full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and
all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were
upon an heap : and layeth up the deep, as in a treasure-
house.

8 Let all the earth fear the Lord : stand in awe of him,
all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and
it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PSALM XXXIV. *Benedicam Domino.*

I WILL alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

Morning Prayer.

PSALM XXXV. *Judica, Domine.*

PLEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

PSALM XXXVI. *Dixit injustus.*

MY heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full

of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast ; How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

Eveuing Prayer.

PSALM XXXVII. *Noli æmulari.*

FRET not thyself because of the ungodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish ; and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful, and liberal.

22 Such as are blessed of God shall possess the land : and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

PSALM XXXVIII. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not thou far from me.

22 Haste thee to help me : O Lord God of my salvation.

PSALM XXXIX. *Dixi, custodiam.*

I SAID, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue ;

5 Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee : and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PSALM XL. *Expectans expectavi.*

I WAITED patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice, and meat-offering, thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin, hast thou not required : then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me ; my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee be joyful and glad in thee : and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

Evening Prayer.

PSALM XLI. *Beatus qui intelligit.*

BLESSED is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish ?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

PSALM XLII. *Quemadmodum.*

LIKE as the hart desireth the water-brooks : so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

13 Namely, while they say daily unto me : Where is now thy God?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSALM XLIII. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

PSALM XLIV. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old ;

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them ;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me ;

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me ;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercy's sake.

PSALM XLV. *Eructavit cor meum.*

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most Mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on.

because of the word of truth, of meekness, and righteousness ; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

PSALM XLVI. *Deus noster refugium.*

GOD is our hope and strength : a very present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

Evening Prayer.

PSALM XLVII. *Omnes gentes, plaudite.*

O CLAP your hands together, all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSALM XLVIII. *Magnus Dominus.*

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King ; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSALM XLIX. *Audite hæc, omnes.*

O HEAR ye this, all ye people : ponder it with your ears, all ye that dwell in the world ;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him ;

8 For it cost more to redeem their souls : so that he must let that alone for ever ;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another ; and call the lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

13 This is their foolishness : and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell : for he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

Morning Prayer.

PSALM L. *Deus deorum.*

THE Lord, even the most mighty God, hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heaven shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh : and drink the blood of goats ?

14 Offer unto God thanksgiving : and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee ?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a

one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right will I shew the salvation of God.

PSALM LI. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PSALM LII. *Quid gloriaris?*

WHY boastest thou thyself, thou tyrant : that thou canst do mischief ;

2 Whereas the goodness of God : endureth yet daily ?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn ;

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

Evening Prayer.PSALM LIII. *Dixit insipiens.*

THE foolish body hath said in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any, that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity !

8 Then should Jacob rejoice : and Israel should be right glad.

PSALM LIV. *Deus, in nomine.*

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

PSALM LV. *Exaudi, Deus.*

HEAR my prayer, O God : and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief ; so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me : for then peradventure I would have hid myself from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace from

the battle that was against me : for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

Morning Prayer.

PSALM LVI. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings ; put my tears into thy bottle : are not these things noted in thy book ?

9 Whensoever I call upon thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In God's word will I rejoice : in the Lord's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

PSALM LVII. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

9 Awake up, my glory ; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

PSALM LVIII. *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths ; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace ; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the ven-

geance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.

Evening Prayer.

PSALM LIX. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear ?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why ? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

PSALM LX. *Deus, repulisti nos.*

O GOD, thou hast cast us out, and scattered us abroad : thou hast also been displeased ; O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my law-giver ;

8 Moab is my wash-pot ; over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom ?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSALM LXI. *Exaudi, Deus.*

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I alway sing praise unto thy Name : that I may daily perform my vows.

Morning Prayer.

PSALM LXII. *Nonne Deo ?*

MY soul truly waiteth still upon God : for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God

will exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7 In God is my health, and my glory : the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God ;

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

PSALM LXIII. *Deus, Deus meus.*

O GOD, thou art my God : early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself : my lips shall praise thee

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking?

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee : thy right hand hath upholden me.

10 These also that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God ; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

PSALM LXIV. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words ;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : inso-much that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

Ebening Prayer.

PSALM LXV. *Te decet hymnus.*

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man, whom thou choolest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM LXVI. *Jubilate Deo.*

O BE joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with his power for ever ; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer : nor turned his mercy from me.

PSALM LXVII. *Deus misereatur.*

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

Morning Prayer.

PSALM LXVIII. *Exurgat Deus.*

LET God arise, and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse ; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills ? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war ;

31 Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord ;

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship, and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

Evening Prayer.

PSALM LXIX. *Salvum me fac.*

SAVE me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying ; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see, not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

PSALM LXX. *Deus in adjutorium.*

HASTE thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper, and my redeemer : O Lord, make no long tarrying.

Morning Prayer.

PSALM LXXI. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me, in thy righteousness ; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may always resort : thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him ; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee ?

18 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

PSALM LXXII. *Deus, judicium.*

GIVE the King thy judgements, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever ; his Name shall remain under the sun among the posterities : which shall be blessed through him ; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things ;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

PSALM LXXIII. *Quam bonus Israel!*

TRULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me,

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh, how suddenly do they consume : perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSALM LXXIV. *Ut quid, Deus ?*

O GOD, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old : the help that is done upon earth he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

Morning Prayer.

PSALM LXXV. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so nigh : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

PSALM LXXVI. *Notus in Judæa.*

IN Jewry is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep :

and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgement : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

PSALM LXXVII. *Voce mea ad Dominum.*

I WILL cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God?

14 Thou art the God that doeth wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground ; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

Eve'ning Prayer.

PSALM LXXVIII. *Attendite, popule.*

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn ;

7 To the intent that when they came up : they might shew their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God ;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgot what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels' food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and moved the Holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones : and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted, and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

Morning Prayer.

PSALM LXXIX. *Deus, venerunt.*

O GOD, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God ?

11 O let the vengeance of thy servants' blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours

have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

PSALM LXXX. *Qui regis Israel.*

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come, and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine ;

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

PSALM LXXXI. *Exultate Deo.*

SING we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me.

13 So I gave them up unto their own hearts' lusts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

Evening Prayer.

PSALM LXXXII. *Deus stetit.*

GOD standeth in the congregation of princes : he is a Judge among gods.

2 How long will ye give wrong judgement : and accept the persons of the ungodly ?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

PSALM LXXXIII. *Deus, quis similis?*

HOLD not thy tongue, O God, keep not still silence :
refrain not thyself, O God.

2 For lo, thine enemies make a murmuring : and they
that hate thee have lift up their head.

3 They have imagined craftily against thy people : and
taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that
they be no more a people : and that the name of Israel
may be no more in remembrance.

5 For they have cast their heads together with one con-
sent : and are confederate against thee ;

6 The tabernacles of the Edomites, and the Ismaelites :
the Moabites, and Hagarens ;

7 Gebal, and Ammon, and Amalek : the Philistines,
with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the
children of Lot.

9 But do thou to them as unto the Madianites : unto
Sisera, and unto Jabin at the brook of Kison ;

10 Who perished at Endor : and became as the dung of
the earth.

11 Make them and their princes like Oreb and Zeb : yea,
make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to ourselves : the houses of
God in possession.

13 O my God, make them like unto a wheel : and as
the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as
the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make
them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may
seek thy Name.

17 Let them be confounded and vexed ever more and
more : let them be put to shame, and perish.

18 And they shall know that thou, whose Name is Je-
hovah : art only the most Highest over all the earth.

PSALM LXXXIV. *Quam dilecta!*

O HOW amiable are thy dwellings : thou Lord of
hosts!

2 My soul hath a desire and longing to enter into the
courts of the Lord : my heart and my flesh rejoice in the
living God.

3 Yea, the sparrow hath found her an house, and the
swallow a nest where she may lay her young : even thy
altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will
be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose
heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

PSALM LXXXV. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

Morning Prayer.

PSALM LXXXVI. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine hand-maid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

PSALM LXXXVII. *Fundamenta ejus.*

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians ; lo, there was he born.

5 And of Sion it shall be reported that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people : that he was born there.

7 The singers also and trumpeters shall he rehearse : All my fresh springs shall be in thee.

PSALM LXXXVIII. *Domine Deus.*

O LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Evening Prayer.PSALM LXXXIX. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant ;

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared unto the Lord?

7 And what is he among the gods : that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgements ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : wherefore hast thou made all men for nought ?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell ?

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth ?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people ;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : Praised be the Lord for evermore. Amen, and Amen.

Morning Prayer.

PSALM XC. *Domine, refugium.*

LORD, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the

earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSALM XCI. *Qui habitat.*

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSALM XCII. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest ;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

Evening Prayer.

PSALM XCIII. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

PSALM XCIV. *Deus ultionum.*

O LORD God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph ?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see ?

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish ?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law ;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance ;

15 Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil-doers ?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

Morning Prayer.

PSALM XCV. *Venite, exultemus.*

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways ;

11 Unto whom I sware in my wrath : that they should not enter into my rest.

PSALM XCVI. *Cantate Domino.*

O SING unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved ; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSALM XCVII. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

Eveuing Prayer.

PSALM XCVIII. *Cantate Domino.*

OSING unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms : O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

PSALM XCIX. *Dominus regnavit.*

THE Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgement ; thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

PSALM C. *Jubilate Deo.*

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

PSALM CI. *Misericordiam et judicium.*

MY song shall be of mercy and judgement : unto thee,
O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

Morning Prayer.PSALM CII. *Domine, exaudi.*

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But, thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it

is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty ;

16 When the Lord shall build up Sion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together : and the kingdoms also, to serve the Lord.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

PSALM CIII. *Benedic, anima mea.*

PRAISE the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

Evening Prayer.

PSALM CIV. *Benedic, anima mea.*

PRAISE the Lord, O my soul : O Lord my God, thou art become exceeding glorious ; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the

valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle : and green herb for the service of men ;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted ;

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them they gather it : and when thou openest thy hand they are filled with good.

29 When thou hidest thy face they are troubled : when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

Morning Prayer.

PSALM CV. *Confitemini Domino.*

O GIVE thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth,

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament ;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance ;

12 When there were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reprov'd even kings for their sakes ;

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entered into his soul ;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent, and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

Evening Prayer.

PSALM CVI. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation ;

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgot his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word ;

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

35 But were mingled among the heathen : and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

Morning Prayer.

PSALM CVII. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 They that go down to the sea in ships : and occupy their business in great waters ;

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wit's end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in ;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

Evening Prayer.

PSALM CVIII. *Paratum cor meum.*

O GOD, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.

2 Awake, thou lute, and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice

therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom ?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

PSALM CIX. *Deus laudum.*

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part : but I give myself unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a rai-

ment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shook their heads.

25 Help me, O Lord my God : O save me according to thy mercy ;

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude ;

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

Morning Prayer.

PSALM CX. *Dixit Dominus.*

THE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

PSALM CXI. *Confitebor tibi.*

I WILL give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

PSALM CXII. *Beatus vir.*

BLESSED is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

PSALM CXIII. *Laudate, pueri.*

PRAISE the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth ?

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire ;

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

Evening Prayer.

PSALM CXIV. *In exitu Israel.*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back ?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep ?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob ;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

PSALM CXV. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

Morning Prayer.

PSALM CXVI. *Dilexi, quoniam.*

I AM well pleased : that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am

thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSALM CXVII. *Laudate Dominum.*

O PRAISE the Lord, all ye heathen : praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

PSALM CXVIII. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Ebening Prayer.

PSALM CXIX. *Beati immaculati.*

BLESSED are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes !

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

In quo corriget ?

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

10 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart : that I should not sin against thee.

12 Blessed art thou, O Lord : O teach me thy statutes.

13 With my lips have I been telling : of all the judgements of thy mouth.

14 I have had as great delight in the way of thy testimonies : as in all manner of riches.

15 I will talk of thy commandments : and have respect unto thy ways.

16 My delight shall be in thy statutes : and I will not forget thy word.

Retribue servo tuo.

O DO well unto thy servant : that I may live, and keep thy word.

18 Open thou mine eyes : that I may see the wondrous things of thy law.

19 I am a stranger upon earth : O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgements.

21 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke : for I have kept thy testimonies.

23 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight : and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust : O quicken thou me, according to thy word.

26 I have acknowledged my ways, and thou heardest me : O teach me thy statutes.

27 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness : comfort thou me according unto thy word.

29 Take from me the way of lying : and cause thou me to make much of thy law.

30 I have chosen the way of truth : and thy judgements have I laid before me.

31 I have stuck unto thy testimonies : O Lord, confound me not.

32 I will run the way of thy commandments : when thou hast set my heart at liberty.

Morning Prayer.

Legem pone.

TEACH me, O Lord, the way of thy statutes : and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

35 Make me to go in the path of thy commandments : for therein is my desire.

36 Incline my heart unto thy testimonies : and not to covetousness.

37 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

38 O stablish thy word in thy servant : that I may fear thee.

39 Take away the rebuke that I am afraid of : for thy judgements are good.

40 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord : even thy salvation, according unto thy word.

42 So shall I make answer unto my blasphemers : for my trust is in thy word.

43 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

44 So shall I alway keep thy law : yea, for ever and ever.

45 And I will walk at liberty : for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings : and will not be ashamed.

47 And my delight shall be in thy commandments : which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Memor esto servi tui.

O THINK upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

50 The same is my comfort in my trouble : for thy word hath quickened me.

51 The proud have had me exceedingly in derision : yet have I not shrunk from thy law.

52 For I remembered thine everlasting judgements, O Lord : and received comfort.

53 I am horribly afraid : for the ungodly that forsake thy law.

54 Thy statutes have been my songs : in the house of my pilgrimage.

55 I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

56 This I had : because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time : to keep thy commandments.

61 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

63 I am a companion of all them that fear thee : and keep thy commandments.

64 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

O LORD, thou hast dealt graciously with thy servant : according unto thy word.

66 O learn me true understanding and knowledge : for I have believed thy commandments.

67 Before I was troubled, I went wrong : but now have I kept thy word.

68 Thou art good and gracious : O teach me thy statutes.

69 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in thy law.

71 It is good for me that I have been in trouble : that I may learn thy statutes.

72 The law of thy mouth is dearer unto me : than thousands of gold and silver.

Evening Prayer.

Manus tuæ fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me?

83 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

84 How many are the days of thy servant : when wilt thou be avenged of them that persecute me?

85 The proud have digged pits for me : which are not after thy law.

86 All thy commandments are true : they persecute me falsely ; O be thou my help.

87 They had almost made an end of me upon earth : but I forsook not thy commandments.

88 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O LORD, thy word : endureth for ever in heaven.

90 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance : for all things serve thee.

92 If my delight had not been in thy law : I should have perished in my trouble.

93 I will never forget thy commandments : for with them thou hast quickened me.

94 I am thine, O save me : for I have sought thy commandments.

95 The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

96 I see that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto thy law : all the day long is my study in it.

98 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

99 I have more understanding than my teachers : for thy testimonies are my study.

100 I am wiser than the aged : because I keep thy commandments.

101 I have refrained my feet from every evil way : that I may keep thy word.

102 I have not shrunk from thy judgements : for thou teachest me.

103 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

104 Through thy commandments I get understanding : therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and a light unto my paths.

106 I have sworn, and am stedfastly purposed : to keep thy righteous judgements.

107 I am troubled above measure : quicken me, O Lord, according to thy word.

108 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgements.

109 My soul is alway in my hand : yet do I not forget thy law.

110 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever : and why? they are the very joy of my heart.

112 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui.

I HATE them that imagine evil things : but thy law do I love.

114 Thou art my defence and shield : and my trust is in thy word.

115 Away from me, ye wicked : I will keep the commandments of my God.

116 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

120 My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Feci judicium.

I DEAL with the thing that is lawful and right : O give me not over unto mine oppressors.

122 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

123 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

125 I am thy servant, O grant me understanding : that I may know thy testimonies.

126 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

127 For I love thy commandments : above gold and precious stone.

128 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful : therefore doth my soul keep them.

130 When thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

133 Order my steps in thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

136 Mine eyes gush out with water : because men keep not thy law.

Justus es, Domine.

RIGHTEOUS art thou, O Lord : and true is thy judgment.

138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine enemies have forgotten thy words.

140 Thy word is tried to the uttermost : and thy servant loveth it.

141 I am small, and of no reputation : yet do I not forget thy commandments.

142 Thy righteousness is an everlasting righteousness : and thy law is the truth.

143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

Evening Prayer.*Clamavi in toto corde meo.*

I CALL with my whole heart : hear me, O Lord, I will keep thy statutes.

146 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

147 Early in the morning do I cry unto thee : for in thy word is my trust.

148 Mine eyes prevent the night-watches : that I might be occupied in thy words.

149 Hear my voice, O Lord, according unto thy loving-kindness : quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me : and are far from thy law.

151 Be thou nigh at hand, O Lord : for all thy commandments are true.

152 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O CONSIDER mine adversity, and deliver me : for I do not forget thy law.

154 Avenge thou my cause, and deliver me : quicken me, according to thy word.

155 Health is far from the ungodly : for they regard not thy statutes.

156 Great is thy mercy, O Lord : quicken me, as thou art wont.

157 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

158 It grieveth me when I see the transgressors : because they keep not thy law.

159 Consider, O Lord, how I love thy commandments : O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

PRINCES have persecuted me without a cause : but my heart standeth in awe of thy word.

162 I am as glad of thy word : as one that findeth great spoils.

163 As for lies, I hate and abhor them : but thy law do I love.

164 Seven times a day do I praise thee : because of thy righteous judgements.

165 Great is the peace that they have who love thy law : and they are not offended at it.

166 Lord, I have looked for thy saving health : and done after thy commandments.

167 My soul hath kept thy testimonies : and loved them exceedingly.

168 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord : give me understanding, according to thy word.

170 Let my supplication come before thee : deliver me, according to thy word.

171 My lips shall speak of thy praise : when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

173 Let thine hand help me : for I have chosen thy commandments.

174 I have longed for thy saving health, O Lord : and in thy law is my delight.

175 O let my soul live, and it shall praise thee : and thy judgements shall help me.

176 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

Morning Prayer.

PSALM CXX. *Ad Dominum.*

WHEN I was in trouble I called upon the Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Me-sech : and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

PSALM CXXI. *Levavi oculos.*

I WILL lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

PSALM CXXII. *Lætatus sum.*

I WAS glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSALM CXXIII. *Ad te levavi oculos meos.*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSALM CXXIV. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSALM CXXV. *Qui confidunt.*

THEY that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers ; but peace shall be upon Israel.

Evening Prayer.

PSALM CXXVI. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSALM CXXVII. *Nisi Dominus.*

EXCEPT the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSALM CXXVIII. *Beati omnes.*

BLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

PSALM CXXIX. *Sæpe expugnaverunt.*

MANY a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up ;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

PSALM CXXX. *De profundis.*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord ; my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

PSALM CXXXI. *Domine, non est.*

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord : from this time forth for evermore.

Morning Prayer.

PSALM CXXXII. *Memento, Domine.*

LORD, remember David : and all his trouble ;

2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob ;

3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest ;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's sake : turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it ;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSALM CXXXIII. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is : brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promised his blessing : and life for evermore.

PSALM CXXXIV. *Ecce nunc.*

BEHOLD now, praise the Lord : all ye servants of the Lord ;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth : give thee blessing out of Sion.

PSALM CXXXV. *Laudate Nomen.*

OPRAISE the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord ;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

10 He smote divers nations : and slew mighty kings ;

11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

Evening Prayer.

PSALM CXXXVI. *Confitemini.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who only doeth great wonders : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever ;

8 The sun to rule the day : for his mercy endureth for ever ;

9 The moon and the stars to govern the night : for his mercy endureth for ever.

10 Who smote Egypt with their first-born : for his mercy endureth for ever ;

11 And brought out Israel from among them : for his mercy endureth for ever ;

12 With a mighty hand, and stretched out arm : for his mercy endureth for ever.

13 Who divided the Red sea in two parts : for his mercy endureth for ever ;

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea : for his mercy endureth for ever.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever ;

18 Yea, and slew mighty kings : for his mercy endureth for ever ;

19 Sehon king of the Amorites : for his mercy endureth for ever ;

20 And Og the king of Basan : for his mercy endureth for ever ;

21 And gave away their land for an heritage : for his mercy endureth for ever ;

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever ;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSALM CXXXVII. *Super flumina.*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the Lord's song : in a strange land ?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSALM CXXXVIII. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

Morning Prayer.

PSALM CXXXIX. *Domine, probasti.*

O LORD, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising ; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSALM CXL. *Eripe me, Domine.*

DELIVER me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

PSALM CXLI. *Domine, clamavi.*

LORD, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

Evening Prayer.

PSALM CXLII. *Voce mea ad Dominum.*

I CRIED unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heaviness thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSALM CXLIII. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul ; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past ; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

Morning Prayer.

PSALM CXLIV. *Benedictus Dominus.*

BLESSED be the Lord my strength : who teacheth my hands to war, and my fingers to fight ;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust : who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him ?

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

PSALM CXLV. *Exaltabo te, Deus.*

I WILL magnify thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works ;

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 The Lord is gracious, and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

PSALM CXLVI. *Lauda, anima mea.*

PRAISE the Lord, O my soul ; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God ;

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever ;

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers ; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

Evening Prayer.

PSALM CXLVII. *Laudate Dominum.*

O PRAISE the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the out-casts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God ;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

PSALM CXLVIII. *Laudate Dominum.*

O PRAISE the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made ; he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons, and all deeps ;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word ;

9 Mountains and all hills : fruitful trees and all cedars ;

10 Beasts and all cattle : worms and feathered fowls ;

11 Kings of the earth and all people : princes and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people ; all his saints shall praise him : even the children of Israel, even the people that serveth him.

PSALM CXLIX. *Cantate Domino.*

O SING unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his saints.

PSALM CL. *Laudate Dominum.*

O PRAISE God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

FORMS OF PRAYER

TO BE

USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in her Majesty's Navy every day.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lady, Queen *VICTORIA*, and her Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

The Collect.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who

stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. *Amen.*

Or this.

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

¶ *The Prayer to be said before a Fight at Sea against any Enemy.*

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy

FORMS OF PRAYER

Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.*

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. *Amen.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past, And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised for-

givenness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Thanksgiving after a Storm.

Jubilate Deo. Psalm lxvi.

O BE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Confitemini Domino. Psalm cvii.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help them.

FORMS OF PRAYER

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

For he hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at death's door.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

He sent his word, and healed them : and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wit's end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness :

and declare the wonders that he doeth for the children of men !

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in ;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy ; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our

great distress: Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. *Amen.*

Or this:

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither re-

warded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door.

The waters of the sea had well-nigh covered us: the proud waters had well-nigh gone over our soul.

The sea roared: and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

FORMS OF PRAYER TO BE USED AT SEA.

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *After this Hymn may be sung the Te Deum.*

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand ; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord ; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. Amen.

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

At the Burial of their Dead at Sea.

¶ *The Office in the Common Prayer-book may be used ; only instead of these words [We therefore commit his body to the ground, earth to earth, &c.] say,*

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

THE
FORM AND MANNER
OF
MAKING, ORDAINING, AND CONSECRATING
OF
BISHOPS, PRIESTS, AND DEACONS,
ACCORDING TO THE ORDER OF THE
UNITED CHURCH OF ENGLAND AND IRELAND.

THE PREFACE.

IT is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the United Church of England and Ireland; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

THE FORM AND MANNER OF MAKING OF DEACONS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.*

¶ *First the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his chair near to the holy Table) such as desire to be ordained Deacons, (each of them being decently habited,) saying these words,*

REVEREND Father in God,
I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

IHAVE enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people:*

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers as followeth.*

The Litany and Suffrages.

O GOD the Father, of heaven :
have mercy upon us miserable sinners.

*O God the Father, of heaven :
have mercy upon us miserable sinners.*

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

THE ORDERING OF DEACONS.

From all blindness of heart ;
from pride, vain-glory, and hy-
pocrisy ; from envy, hatred, and
malice, and all uncharitable-
ness,

Good Lord, deliver us.

From fornication, and all other
deadly sin ; and from all the de-
ceits of the world, the flesh, and
the devil,

Good Lord, deliver us.

From lightning and tempest ;
from plague, pestilence, and fa-
mine ; from battle and murder,
and from sudden death,

Good Lord, deliver us.

From all sedition, privy con-
spiracy, and rebellion ; from all
false doctrine, heresy, and schism ;
from hardness of heart, and con-
tempt of thy Word and Com-
mandment,

Good Lord, deliver us.

By the mystery of thy holy In-
carnation ; by thy holy Nativity
and Circumcision ; by thy Bap-
tism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody
Sweat ; by thy Cross and Pas-
sion ; by thy precious Death and
Burial ; by thy glorious Resurrec-
tion and Ascension ; and by the
coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ;
in all time of our wealth ; in the
hour of death, and in the day of
judgement,

Good Lord, deliver us.

We sinners do beseech thee to
hear us, O Lord God ; and that
it may please thee to rule and go-
vern thy holy Church universal
in the right way ;

*We beseech thee to hear us, good
Lord.*

That it may please thee to keep
and strengthen in the true wor-
shipping of thee, in righteousness
and holiness of life, thy Servant
VICTORIA, our most gracious
Queen and Governour ;

*We beseech thee to hear us, good
Lord.*

That it may please thee to rule
her heart in thy faith, fear, and
love, and that she may evermore
have affiance in thee, and ever
seek thy honour and glory ;

*We beseech thee to hear us, good
Lord.*

That it may please thee to be
her defender, and keeper, giving
her the victory over all her ene-
mies ;

*We beseech thee to hear us, good
Lord.*

That it may please thee to bless
and preserve the Prince *Albert*,
Albert Prince of Wales, and all
the Royal Family ;

*We beseech thee to hear us, good
Lord.*

That it may please thee to illu-
minate all Bishops, Priests, and
Deacons, with true knowledge and
understanding of thy Word ; and
that both by their preaching and
living they may set it forth, and
shew it accordingly ;

*We beseech thee to hear us, good
Lord.*

That it may please thee to bless
these thy servants, now to be ad-
mitted to the Order of Deacons,
[or Priests,] and to pour thy
grace upon them ; that they may
duly execute their Office, to the
edifying of thy Church, and the
glory of thy holy Name ;

*We beseech thee to hear us, good
Lord.*

That it may please thee to en-
due the Lords of the Council,
and all the Nobility, with grace,
wisdom, and understanding ;

*We beseech thee to hear us, good
Lord.*

That it may please thee to bless
and keep the Magistrates, giving
them grace to execute justice,
and to maintain truth ;

*We beseech thee to hear us, good
Lord.*

That it may please thee to bless
and keep all thy people ;

*We beseech thee to hear us, good
Lord.*

That it may please thee to give
to all nations unity, peace, and
concord ;

*We beseech thee to hear us, good
Lord.*

That it may please thee to give
us an heart to love and dread
thee, and diligently to live after
thy commandments ;

*We beseech thee to hear us, good
Lord.*

That it may please thee to give
to all thy people increase of grace
to hear meekly thy Word, and to
receive it with pure affection, and

THE ORDERING OF DEACONS.

to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children ; and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought ; and by the providence of thy goodness they may be dispersed ; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church ; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their

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days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us ;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities ; and for the glory of thy Name turn from us all those evils that we most righteously have deserved ; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory ; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALmighty God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others ; Mercifully behold these thy servants now called to the like Office and Administration ; replenish them so with the truth

of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church ; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. Amen.

The Epistle. 1 Tim. iii. 8.

LIKEWISE must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved ; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Or else this, out of the sixth of the Acts of the Apostles.

Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch ; whom they set before the Apostles ; and, when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

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¶ *And before the Gospel, the Bishop, sitting in his chair, shall cause the Oath of the Queen's Supremacy, and against the power and authority of all foreign Potentates, to be ministered unto every one of them that are to be Ordered.*

The Oath of the Queen's Sovereignty.

I A. B. do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable Doctrine and Position, That Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be deposed or murdered by their Subjects, or any other whatsoever. And I do declare, that no foreign Prince, Person, Prelate, State, or Potentate, hath, or ought to have, any Jurisdiction, Power, Superiority, Preeminence, or Authority, Ecclesiastical or Spiritual, within this Realm. *So help me God.*

¶ *Then shall the Bishop examine every one of them that are to be Ordered, in the presence of the people, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church

where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour myself, the Lord being my helper.

¶ *Then the Bishop laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

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TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them, appointed by the Bishop, shall read the Gospel.*

St. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion, and all that are Ordered shall tarry, and receive the holy Communion the same day with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.*

ALmighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy ser-

vants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.*

THE FORM AND MANNER OF ORDERING OF PRIESTS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their Office.*

¶ *First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,*

REVEREND Father in God,
I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*
I HAVE enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people;*

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you, who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that, in the proper Suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted instead of it.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

AL MIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Priesthood; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above

all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *After this shall be read for the Gospel part of the ninth Chapter of Saint Matthew, as followeth.*

St. Matth. ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plentiful, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else this that followeth, out of the tenth Chapter of Saint John.*

St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall

go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

¶ *Then the Bishop, sitting in his chair, shall minister unto every one of them the Oath concerning the Queen's Supremacy, as it is before set forth in the Form for the Ordering of Deacons.*

¶ *And that done, he shall say unto them as hereafter followeth.*

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great

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a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same

Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this United Church of *England and Ireland*, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct

the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the Lord being my helper.

¶ *Then shall the Bishop, standing up, say,*

AL MIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.*

¶ *After which shall be sung or said by the Bishop (the persons to be Ordained Priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:

Where thou art guide, no ill can come.

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Teach us to know the Father,
Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song ;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this :

COME, Holy Ghost, eternal
God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love ;

Visit our minds, into our hearts
Thy heavenly grace inspire ;
That truth and godliness we may
Pursue with full desire.

Thou art the very Comforter
In grief and all distress ;
The heav'nly gift of God most
high,
No tongue can it express ;

The fountain and the living spring
Of joy celestial ;
The fire so bright, the love so sweet,
The Unction spiritual.

Thou in thy gifts art manifold,
By them Christ's Church doth
stand :
In faithful hearts thou writ'st thy
law,
The finger of God's hand.

According to thy promise, Lord,
Thou givest speech with grace ;
That through thy help God's praises
may
Resound in every place.

O Holy Ghost, into our minds
Send down thy heav'nly light ;
Kindle our hearts with fervent
zeal,
To serve God day and night.

Our weakness strengthen and con-
firm,
(For, Lord, thou know'st us
frail ;)
That neither devil, world, nor
flesh,
Against us may prevail.

Put back our enemy far from us,
And help us to obtain
Peace in our hearts with God and
man,
(*The best, the truest gain ;*)

And grant that thou being, O
Lord,
Our leader and our guide,

We may escape the snares of sin,
And never from thee slide.

Such measures of thy powerful
grace
Grant, Lord, to us, we pray ;
That thou may'st be our Comforter
At the last dreadful day.

Of strife and of dissention
Dissolve, O Lord, the bands,
And knit the knots of peace and
love
Throughout all Christian lands.

Grant us the grace that we may
know
The Father of all might,
That we of his beloved Son
May gain the blissful sight ;

And that we may with perfect
faith
Ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Persons Three.

To God the Father laud and
praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.

And pray we, that our only Lord
Would please his Spirit to send
On all that shall profess his Name,
From hence to the world's end.
Amen.

¶ *That done, the Bishop shall pray in*
this wise, and say,

Let us pray.

ALmighty God, and hea-
venly Father, who, of thine
infinite love and goodness to-
wards us, hast given to us thy
only and most dearly beloved
Son Jesus Christ, to be our Re-
deemer, and the Author of ever-
lasting life ; who, after he had
made perfect our redemption by
his death, and was ascended in-
to heaven, sent abroad into the
world his Apostles, Prophets,
Evangelists, Doctors, and Pas-
tors ; by whose labour and mi-
nistry he gathered together a
great flock in all the parts of the
world, to set forth the eternal
praise of thy holy Name : For
these so great benefits of thy eter-
nal goodness, and for that thou
hast vouchsafed to call these thy
servants here present to the same
Office and Ministry appointed for

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the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling upon their knees, and the Bishop saying,*

RECEIVE the holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou

shalt be lawfully appointed thereunto.

¶ *When this is done, the Nicene Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be Ephes. iv. 7—13, as before in this Office. Immediately after which, they that are to be made Deacons shall take the Oath of Supremacy, be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of St. Matth. ix. 36—38, as before in this Office; or else St. Luke xii. 35—38, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise take the Oath of Supremacy, be examined, and Ordained, as is in this Office before appointed.*

THE FORM OF ORDAINING OR CONSECRATING OF AN ARCHBISHOP OR BISHOP;

WHICH IS ALWAYS TO BE PERFORMED UPON SOME
SUNDAY OR HOLY-DAY.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be*

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

¶ *And another Bishop shall read the Epistle.*

1 Tim. iii. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

Or this.

For the Epistle. Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befel me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which

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he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read the Gospel.*

St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or else this. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side.

Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

Or this. St. Matt. xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them In the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ *After the Gospel, and the Nicene Creed, and the Sermon are ended, the Elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy Table, and the Bishops that present him saying,*

MOST Reverend Father in God, we present unto you this godly and well-learned man to be Ordained and Consecrated Bishop.

¶ *Then shall the Archbishop demand the Queen's Mandate for the Consecration, and cause it to be read. And the Oath touching the acknowledgement of the Queen's Supremacy, shall be ministered to the persons elected, as it is set down before in the Form for the Ordering of Deacons. And then shall also be ministered unto them the Oath of due Obedience to the Archbishop, as followeth.*

The Oath of due Obedience to the Archbishop.

IN the Name of God. Amen.
I N. chosen Bishop of the Church and See of N. do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitcal Church of N. and to their Successors: So help me God, through Jesus Christ.

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¶ *This Oath shall not be made at the Consecration of an Archbishop.*

¶ *Then the Archbishop shall move the Congregation present to pray, saying thus to them :*

BRETHREN, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer, before we admit, and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany, as before in the Form of Ordering Deacons, save only, that after this place That it may please thee to illuminate all Bishops, &c. the proper Suffrage there following shall be omitted, and this inserted instead of it ;*

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise and glory of thy Name ;

Answer. We beseech thee to hear us, good Lord.

¶ *Then shall be said this Prayer following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church ; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop ; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church ; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and

the Holy Ghost, world without end. *Amen.*

¶ *Then the Archbishop, sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood ; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

ARE you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Realm ?

Answer. I am so persuaded.

The Archbishop.

ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge ; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same ?

Answer. I am so persuaded, and determined, by God's grace.

The Archbishop.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same ; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers ?

Answer. I will so do, by the help of God.

The Archbishop.

ARE you ready, with all faithful diligence, to banish and drive away all erroneous and

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strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous, within your Diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Realm?

Answer. I will so do, by the help of God.

The Archbishop.

WILL you be faithful in Ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Archbishop.

WILL you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew myself, by God's help.

¶ *Then the Archbishop standing up shall say,*

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down, Veni, Creator Spiritus, shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father,
Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this:

COME, Holy Ghost, eternal God, &c.

As before in the Form for Ordering Priests.

¶ *That ended, the Archbishop shall say,*

Lord, hear our prayer.

Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant such grace, that he may ever-

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more be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

¶ Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,

RECEIVE the holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ Then the Archbishop shall deliver him the Bible, saying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the out-casts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you for-

get not mercy: that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

¶ Then the Archbishop shall proceed in the Communion-Service; with whom the new Consecrated Bishop (with others) shall also communicate.

¶ And for the last Collect, immediately before the Benediction, shall be said these Prayers.

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

A FORM OF PRAYER WITH THANKSGIVING,

To be used yearly upon the Fifth Day of November,

For the happy Deliverance of King JAMES I. and the Three Estates of *England*, from the most traiterous and bloody-intended Massacre by Gunpowder: And also for the happy Arrival of his Majesty King William on this Day, for the Deliverance of our Church and Nation.

¶ *The Minister of every Parish shall give warning to his Parishioners publickly in the Church at Morning Prayer, the Sunday before, for the due Observation of the said Day. And after Morning Prayer, or Preaching, upon the said Fifth Day of November, shall read publickly, distinctly, and plainly, the Act of Parliament, made in the third Year of King James the First, for the Observation of it.*

¶ *The Service shall be the same with the usual Office for Holy-days in all things; except where it is hereafter otherwise appointed.*

¶ *If this Day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.*

¶ *Morning Prayer shall begin with these Sentences.*

THE Lord is full of compassion, and mercy: long-suffering, and of great goodness. *Psalm ciii. 8.*

He will not alway be chiding: neither keepeth he his anger for ever. *Ver. 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *Ver. 10.*

¶ *Instead of Venite exultemus shall this Hymn following be used; one Verse by the Priest, and another by the Clerk and people.*

GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Psalm cvii. 1.*

Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy. Ver. 2.

Many a time have they fought against me from my youth up: may Israel now say. *Psal. cxxix. 1.*

Yea, many a time have they vexed me from my youth up: but they have not prevailed against me. Ver. 2.

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul. *Psalm xxxv. 7.*

They have laid a net for my feet, and pressed down my soul: they

have digged a pit before me, and are fallen into the midst of it themselves. Psalm lvii. 7.

Great is our Lord, and great is his power: yea, and his wisdom is infinite. *Psalm cxlvii. 5.*

The Lord setteth up the meek: and bringeth the ungodly down to the ground. Ver. 6.

Let thy hand be upon the man of thy right hand: and upon the son of man whom thou madest so strong for thine own self. *Psalm lxxx. 17.*

And so will not we go back from thee: O let us live, and we shall call upon thy Name. Ver. 18.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Proper Psalms. lxiv, cxxiv, cxxv.

Proper Lessons.

The First, 2 Sam. xxii.

Te Deum.

The Second, Acts xxiii.

Jubilate.

¶ *In the Suffrages after the Creed these shall be inserted and used for the Queen.*

Priest. O Lord, save the Queen; People. Who putteth her trust in thee.

Priest. Send her help from thy holy place.

GUNPOWDER TREASON.

People. And evermore mightily defend her.

Priest. Let her enemies have no advantage against her.

People. Let not the wicked approach to hurt her.

¶ *Instead of the first Collect at Morning Prayer shall these two be used.*

ALMIGHTY God, who hast in all ages shewed thy Power and Mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof: We yield thee our unfeigned thanks and praise, for the wonderful and mighty Deliverance of our gracious Sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the saints, from generation to generation; through Jesus Christ our Lord. *Amen.*

ACCEPT also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths, by bringing His Majesty King *William*, upon this day, for the Deliverance of our Church and Nation from Popish Tyranny and arbitrary power. We adore the wisdom and justice of thy Providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure

and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which followeth.*

ALMIGHTY God and heavenly Father, who of thy gracious Providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked Enterprize, plotted and intended this day to have been executed against the King, and the whole State of *England*, for the subversion of the Government and Religion established among us; and didst likewise upon this day wonderfully conduct thy Servant King *William*, and bring him safely into *England*, to preserve us from the attempts of our enemies to bereave us of our Religion and Laws: We most humbly praise and magnify thy most glorious Name for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: For our sins have cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O

Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayest still continue thy favour, with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's sake, Jesus Christ our only Mediator and Advocate. *Amen.*

¶ *Instead of the Prayer [In time of War and Tumults] shall be used this Prayer following.*

O LORD, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood: Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen *VICTORIA*, and all that are put in authority under her, with judgement and justice to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: but that our gracious Sovereign, and her Realms, being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation; through Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, instead of the Collect for the Day, shall this which followeth be used.*

ETERNAL God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King, and the Three Estates of the Realm of *England* assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this day again memorable, by a fresh instance of thy loving-kindness

towards us. We bless thee for giving his late Majesty King *William* a safe arrival here, and for making all opposition fall before him, till he became our King and Governour. We beseech thee to protect and defend our Sovereign Queen *VICTORIA*, and all the Royal Family, from all treasons and conspiracies; Preserve her in thy faith, fear, and love; Prosper her Reign with long happiness here on earth; and crown her with everlasting glory hereafter; through Jesus Christ our only Saviour and Redeemer. *Amen.*

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power, but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. St. Luke ix. 51.

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face; and they went and entered into a village of the Samaritans, to make ready for him: And they did not receive him, because his face was as though he would go to Jerusalem. And

when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of: For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

¶ *After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

WHATSOEVER ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets. *St. Matth. vii. 12.*

¶ *After the Prayer for the Church militant this following Prayer is to be used.*

O GOD, whose Name is excellent in all the earth, and thy

glory above the heavens; who on this day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray, that the devout sense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience to our gracious Sovereign Lady, Queen *VICTORIA*; and a spirit of fervent zeal for our holy Religion which thou hast so wonderfully rescued, and established, a blessing to us and our posterity. And this we beg for Jesus Christ his sake. *Amen.*

A FORM OF PRAYER WITH FASTING,

To be used yearly on the Thirtieth of January,

Being the Day of the Martyrdom of the Blessed King *CHARLES* the First; to implore the mercy of God, that neither the Guilt of that sacred and innocent Blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity.

¶ *If this Day shall happen to be Sunday, this Form of Prayer shall be used and the Fast kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the Nicene Creed, notice shall be given for the due observation of the said Day.*

¶ *The Service of the Day shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

THE ORDER FOR MORNING PRAYER.

¶ *He that ministereth, shall begin with one or more of these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

Correct us, O Lord, but with judgement: not in thine anger, lest thou bring us to nothing. *Jer. x. 24.*

Enter not into judgement with thy servants, O Lord: for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

¶ *Instead of Venite exultemus the Hymn following shall be said or sung; one Verse by the Priest, another by the Clerk and people.*

RIGHTEOUS art thou, O Lord: and just are thy judgments! *Psal. cxix. 137.*

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. *Neh. ix. 33.*

Nevertheless, our feet were almost gone: our treadings had well-nigh slipped. *Psal. lxxiii. 2.*

For why? we were grieved at the wicked: we did also see the ungodly in such prosperity. *Ver. 3.*

The people stood up, and the rulers took counsel together: against the Lord, and against his Anointed. *Psal. ii. 2.*

They cast their heads together

with one consent: and were confederate against him. *Psal. lxxxiii. 5.*

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psal. xxxi. 15.*

They spoke against him with false tongues, and compassed him about with words of hatred: and fought against him without a cause. *Psal. cix. 2.*

Yea, his own familiar friends, whom he trusted: they that eat of his bread laid great wait for him. *Psal. xli. 9.*

They rewarded him evil for good: to the great discomfort of his soul. *Psal. xxxv. 12.*

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. *Psal. lxxi. 9.*

The breath of our nostrils, the Anointed of the Lord was taken in their pits: of whom we said, Under his shadow we shall be safe. *Lam. iv. 20.*

The adversary and the enemy entered into the gates of Jerusalem: saying, When shall he die, and his name perish? *Ver. 12.* *Psal. xli. 5.*

Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more. *Ver. 8.*

False witnesses also did rise up against him: they laid to his

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charge things that he knew not. *Psalm xxxv. 11.*

For the sins of the people, and the iniquities of the priests : they shed the blood of the just in the midst of Jerusalem. Lam. iv. 13.

O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united : for in their anger they slew a man ; *Gen. xlix. 6.*

Even the man of thy right hand : the Son of man, whom thou hadst made so strong for thine own self. Psalm lxxx. 17.

In the sight of the unwise he seemed to die : and his departure was taken for misery. *Wisd. iii. 2.*

They fools counted his life madness, and his end to be without honour : but he is in peace. Wisd. v. 4. and iii. 3.

For though he was punished in the sight of men : yet was his hope full of immortality. *Wisd. iii. 4.*

How is he numbered with the children of God : and his lot is among the saints ! Wisd. v. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth : be favourable and gracious unto Sion. *Psalm xciv. 1. and li. 18.*

Be merciful, O Lord, unto thy people, whom thou hast redeemed : and lay not innocent blood to our charge. Deut. xxi. 8.

O shut not up our souls with sinners : nor our lives with the blood-thirsty. *Psalm xxvi. 9.*

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation : and our tongues shall sing of thy righteousness. Psalm li. 14.

For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee. *Psalm v. 4.*

Thou wilt destroy them that speak leasing : the Lord abhors both the blood-thirsty and deceitful man. Ver. 6.

O how suddenly do they consume : perish, and come to a fearful end ! *Psalm lxxiii. 18.*

Yea, even like as a dream, when one awaketh : so didst thou make their image to vanish out of the city. Ver. 19.

Great and marvellous are thy

works, O Lord God Almighty : just and true are thy ways, O King of saints. *Rev. xv. 3.*

Righteous art thou, O Lord : and just are thy judgements. Psalm cxix. 137.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Proper Psalms. ix, x, xi.

Proper Lessons.

The First, 2 Sam. 1.

The Second, St. Matth. xxvii.

¶ *Instead of the first Collect at Morning Prayer shall these two which next follow be used.*

O MOST mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men ; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King Charles the First, to be (as this day) taken away by the hands of cruel and bloody men : We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation, which brought down this heavy judgement upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate,) lay it not to the charge of the people of this land ; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed ; and be not angry with us for ever : But pardon us for thy mercies' sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

BLESSED Lord, in whose sight the death of thy saints is precious ; We magnify thy Name for thine abundant grace bestowed upon our martyred Sovereign ; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood ; and even

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then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany (which shall always on this Day be used) immediately after the Collect [We humbly beseech thee, O Father, &c.] the three Collects next following are to be read.*

O LORD, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou

sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, after the Prayer for the Queen [Almighty God, whose kingdom is everlasting, &c.] instead of the Collect for the Day shall these two be used.*

O most mighty God, &c.
Blessed Lord, in whose sight &c.
[As in the Morning Prayers.]

The Epistle. 1 St. Pet. ii. 13.

SUBMIT yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel. St. Matth. xxi. 33.

THERE was a certain holder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far

country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *After the Nicene Creed, shall be read, instead of the Sermon for that Day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority; or the Minister who officiates shall preach a Sermon of his own composing upon the same argument.*

¶ *In the Offertory shall this Sentence be read.*

WHATSOEVER ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth. vii. 12.*

¶ *After the Prayer [For the whole state of Christ's Church &c.] these two Collects following shall be used.*

O LORD, our heavenly Father, who didst not punish us as our sins have deserved, but hast

in the midst of judgement remembered mercy, We acknowledge it thine especial favour, that, though for our many and great provocations, thou didst suffer thine anointed blessed King *Charles* the First, (as on this day) to fall into the hands of violent and blood-thirsty men, and barbarously to be murdered by them, yet thou didst not leave us for ever, as sheep without a shepherd; but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back, in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies we render to thee our most humble and unfeigned thanks; beseeching thee, still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign Queen *VICTORIA*, a long and a happy Reign over us: So we that are thy people will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation; through Jesus Christ our Lord and Saviour. *Amen.*

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

THE ORDER FOR EVENING PRAYER.

¶ *The Hymn appointed to be used at Morning Prayer instead of Venite exultemus shall here also be used before the Proper Psalms.*

Righteous art thou, O Lord, &c.

Proper Psalms. lxxix, xciv, lxxxv.

Proper Lessons.

The First, Jer. xii. or Dan. ix. to ver. 22.

The Second, Hebr. xi. ver. 32. and xii. to ver. 7.

¶ *Instead of the first Collect at Evening Prayer shall these two which next follow be used.*

O ALMIGHTY Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, confessing that thy judgements were right, in permitting cruel men, sons of Belial, (as on this day) to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee; beseeching thee to deliver this Nation from blood-guiltiness, (that of this day especially,) and to turn from us and our posterity all those judgements, which we by our sins have worthily deserved: Grant this, for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

BLESSED God, just and powerful, who didst permit thy dear Servant, our dread Sovereign King Charles the First, to be (as upon this day) given up to the violent outrages of wicked men, to be despitefully used, and at the last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure

of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For these thy great mercies we glorify thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ *Immediately after the Collect [Lighten our darkness, &c.] shall these three next following be used.*

O Lord, we beseech &c.

O most mighty God, &c.

Turn thou us, &c.

[*As before at Morning Prayer.*]

¶ *Immediately before the Prayer of Saint Chrysostom shall this Collect which next followeth be used.*

ALMIGHTY and everlasting God, whose righteousness is like the strong mountains, and thy judgements like the great deep; and who, by that barbarous murder (as on this day) committed upon the sacred Person of thine Anointed, hast taught us, that neither the greatest of Kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant, that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that, according to the example of this thy blessed Martyr, we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christ his sake; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

A FORM OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD,

For having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many Years' interruption; which unspeakable Mercies were wonderfully completed upon the Twenty-ninth of May, in the Year 1660. And in Memory thereof that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

¶ *The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the Observation of the Twenty-ninth Day of May yearly, as a Day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's Day next before every such Twenty-ninth of May, and notice to be given for the due Observation of the said Day.*

¶ *The Service shall be the same with the usual Office for Holy-days; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be Ascension-day, or Whit-Sunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places: If it be Monday or Tuesday in Whitsun-week, or Trinity-Sunday, the Proper Psalms appointed for this Day, instead of those of ordinary Course, shall be also used, and the Collects added as before; and in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn, appointed instead of Venite exultemus, shall be constantly used.*

¶ *Morning Prayer shall begin with these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

It is of the Lord's mercies that we were not consumed: because his compassions fail not. *Lam. iii. 22.*

¶ *Instead of Venite exultemus shall be sung or said this Hymn following; one Verse by the Priest, and another by the Clerk and people.*

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psalms lxxxix. 1.*

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psalm cxi. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? *Psalms cvi. 2.*

The works of the Lord are great:

sought out of all them that have pleasure therein. Psalm cxi. 2.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psalms cxlvii. 6.*

The Lord executeth righteousness and judgement: for all them that are oppressed with wrong. Psalm ciii. 6.

For he will not alway be chiding: neither keepeth he his anger for ever. *Ver. 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. Ver. 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *Ver. 11.*

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. Ver. 13.

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. *Psalms lxvi. 9.*

Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. Ver. 11.

RESTORATION OF THE ROYAL FAMILY.

O how great troubles and adversities hast thou shewed us ! and yet didst thou turn and refresh us : yea, and broughtest us from the deep of the earth again. *Psalm lxxi. 18.*

Thou didst remember us in our low estate, and redeem us from our enemies : for thy mercy endureth for ever. Psalm cxxxvi. 23, 24.

Lord, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob. *Psalm lxxxv. 1.*

God hath shewed us his goodness plenteously : and God hath let us see our desire upon our enemies. Psalm lix. 10.

They are brought down and fallen : but we are risen and stand upright. *Psalm xx. 8.*

There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand. Psalm xxxvi. 12.

The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron. *Psalm cxv. 12.*

He shall bless them that fear the Lord : both small and great. Ver. 13.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men ! *Psalm cvii. 21.*

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness ! Ver. 22.

And not hide them from the children of the generations to come : but shew the honour of the Lord, his mighty and wonderful works that he hath done ! *Psalm lxxviii. 4.*

That our posterity may also know them, and the children that are yet unborn : and not be as their forefathers a faithless and stubborn generation. Ver. 6, 9.

Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart. *Psalm lxviii. 26.*

Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us. Ver. 19.

O let the wickedness of the wicked come to an end : but esta-

blish thou the righteous. *Psalm vii. 9.*

Let all those that seek thee be joyful and glad in thee : and let all such as love thy salvation say alway, The Lord be praised. Psalm xl. 19.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Proper Psalms. cxxiv, cxxvi, cxxix, cxviii.

Proper Lessons.

The First, 2 Sam. xix. ver. 9. or Numb. xvi.

Te Deum.

The Second, The Epistle of St. Jude.

Jubilate Deo.

¶ *The Suffrages next after the Creed shall stand thus.*

Priest. O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the Queen ;

Answer. Who putteth her trust in thee.

Priest. Send her help from thy holy place.

Answer. And evermore mightily defend her.

Priest. Let her enemies have no advantage against her.

Answer. Let not the wicked approach to hurt her.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower,

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

¶ *Instead of the first Collect at Morning Prayer shall these two which follow be used.*

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face

of their enemies; We yield thee praise and thanksgiving for the wonderful deliverance of these Kingdoms from THE GREAT REBELLION, and all the Miseries and Oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

O LORD God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions; by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, King *Charles* the Second, notwithstanding all the power and malice of his enemies; and, by placing him on the Throne of these Kingdoms, didst restore also unto us the publick and free profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this Day shewed unto us, and to offer unto thee our sacrifice of praise for the same; humbly beseeching thee to accept this our unfeigned, though unworthy oblation of ourselves; vowing all holy obedience in thought, word and work, unto thy Divine Majesty; and promising all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to her Heirs after her; whom we beseech thee to bless with all increase of grace, honour and happiness, in this world, and to crown her with immortality and glory in the world to come, for Jesus Christ his sake our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which next followeth.*

ALMIGHTY God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the malicious Conspiracies and wicked Practices of all their enemies; We yield unto thee our unfeigned thanks and praise, as for thy many other great and publick mercies, so especially for that signal and wonderful Deliverance, by thy wise and good Providence as upon this Day completed, and vouchsafed to our then most gracious Sovereign King *Charles* the Second, and all the Royal Family, and in them, to this whole Church and State, and all orders and degrees of men in both, from the unnatural Rebellion, Usurpation, and Tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy Providence; not our own arm, but thy right hand, and thine arm, did rescue and deliver us. And therefore, not unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour, and Glory, and Praise, with most humble and hearty thanks, in all Churches of the Saints: Even so blessed be the Lord our God, who alone doeth wondrous things, and blessed be the Name of his Majesty for ever; through Jesus Christ our Lord and only Saviour. *Amen.*

¶ *In the Communion Service, immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the Queen and the Collect of the Day.*

O Almighty God, &c.

O Lord God of our salvation, &c.

[As before at Morning Prayer.]

The Epistle. 1 St. Pet. ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which

they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto Governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ In the Offertory shall this Sentence be read.

NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. *St. Matth. vii. 21.*

¶ After the Prayer [For the whole state of Christ's Church &c.] this Collect following shall be used.

ALMIGHTY God and heavenly Father, who, of thine

infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traiterous, heady, and high-minded men, who, under the pretence of Religion and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us: Abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen *VICTORIA*, and all that are put in authority under her, with judgement and justice to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lady the Queen, with the whole Royal Family, from all Treasons and Conspiracies. Be unto her an helmet of salvation, and a strong tower of defence against the face of all her enemies; clothe them with shame and confusion, but upon Herself and her Posterity let the Crown for ever flourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation; through Jesus Christ our only Saviour and Redeemer, to whom, with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages, world without end. *Amen.*

A FORM OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD;

To be used in all Churches and Chapels within this Realm, every Year, upon the Twentieth Day of June; being the Day on which Her Majesty began her happy Reign.

¶ *The Service shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be Sunday, this whole Office shall be used, as it followeth, entirely.*

¶ *Morning Prayer shall begin with these Sentences.*

I EXHORT that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 Tim. ii. 1, 2, 3.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. John i. 8, 9.

¶ *Instead of Venite exultemus the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and people.*

O LORD our Governour: how excellent is thy Name in all the world! Psalm viii. 1.

Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him? Psalm cxliv. 3.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psalm cxi. 4.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Psalm cvii. 21.

Behold, O God our defender: and look upon the face of thine Anointed. Psalm lxxxiv. 9.

O hold thou up her goings in thy paths: that her footsteps slip not. Psalm xvii. 5.

Grant the Queen a long life: and make her glad with the joy

of thy countenance. Psalm lxi. 6. and xxi. 6.

Let her dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve her. Psalm lxi. 7.

In her time let the righteous flourish: and let peace be in all our borders. Psalm lxxii. 7. and cxlvii. 14.

As for her enemies, clothe them with shame: but upon herself let her crown flourish. Ps. cxxxii. 19.

Blessed be the Lord God, even the God of Israel: which only doeth wondrous things. Psalm lxxii. 18.

And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen. Ver. 19.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Proper Psalms. xx, xxi, ci.

Proper Lessons.

The First, Josh. i. to the end of the ninth Verse.

Te Deum.

The Second, Rom. xiii.

Jubilate Deo.

¶ *The Suffrages next after the Creed shall stand thus.*

Priest. O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the Queen; Answer. Who putteth her trust in thee.

Priest. Send her help from thy holy place.

FORM OF PRAYER FOR THE TWENTIETH OF JUNE.

Answer. And evermore mightily defend her.

Priest. Let her enemies have no advantage against her.

Answer. Let not the wicked approach to hurt her.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower;

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

¶ Instead of the first Collect at Morning Prayer shall be used this following Collect of Thanksgiving for her Majesty's Accession to the Throne.

ALmighty God, who rulest over all the kingdoms of the World, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lady, Queen *VICTORIA* upon the Throne of this Realm. Let thy wisdom be her guide, and let thine arm strengthen her; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in her days; direct all her counsels and endeavours to thy glory, and the welfare of her people; and give us grace to obey her cheerfully and willingly for conscience sake; that neither our sinful passions, nor our private interests, may disappoint her cares for the publick good; let her always possess the hearts of her people, that they may never be wanting in honour to her Person, and dutiful submission to her Authority; let her Reign be long and prosperous, and crown her with immortality in the life to come; through Jesus Christ our Lord. *Amen.*

¶ In the end of the Litany (which shall always be used upon this Day) after the Collect [We humbly beseech thee, O Father, &c.] shall the following Prayer, for the Queen and Royal Family, be used.

OLORD our God, who upholdest and governest all things in heaven and earth; receive our humble prayers, with our hearty thanksgivings, for our Sovereign Lady *VICTORIA*, as on this day, set over us by thy grace and providence to be our Queen; and so together with her bless the Prince *Albert*, *Albert Prince of Wales*, and all the Royal Family; that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

¶ Then shall follow this Collect, for God's protection of the Queen against all her enemies.

MOST gracious God, who hast set thy servant *VICTORIA* our Queen upon the Throne of her Ancestors, we most humbly beseech thee to protect her on the same from all the dangers to which she may be exposed; Hide her from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprizes of all her enemies, that no secret conspiracies, nor open violences, may disquiet her Reign; but that, being safely kept under the shadow of thy wing, and supported by thy power, she may triumph over all opposition; that so the world may acknowledge thee to be her defender and mighty deliverer in all difficulties and adversities; through Jesus Christ our Lord. *Amen.*

¶ Then the Prayer for the High Court of Parliament (if sitting.)

A FORM OF PRAYER

¶ *In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the Queen, and that of the Day, shall be used this Prayer for the Queen, as supreme Governour of this Church.*

BLESSED Lord, who hast called Christian Princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant our most gracious Queen over this Church and Nation; Give her, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee her God prosper in her hands; Let her eyes behold the success of her designs for the service of thy true Religion established amongst us; And make her a blessed instrument of protecting and advancing thy Truth, wherever it is persecuted and oppressed; Let Hypocrisy and Profaneness, Superstition and Idolatry, fly before her face; Let not Heresies and false Doctrines disturb the peace of the Church, nor Schisms and causeless Divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying her according to thy will: And that these blessings may be continued to after-ages, let there never be one wanting in her house to succeed her in the government of this United Kingdom, that our posterity may see her children's children, and peace upon Israel. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

The Epistle. 1 St. Pet. ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in

the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *After the Nicene Creed shall follow the Sermon.*

¶ *In the Offertory shall this Sentence be read:*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth. v. 16.*

¶ *After the Prayer [For the whole state of Christ's Church &c.] these Collects following shall be used.*

A Prayer for Unity.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by

our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may

through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

“VICTORIA R.

“OUR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the Twentieth of June, be forthwith printed and published, and annexed to the Book of Common Prayer and Liturgy of the United Church of England and Ireland, to be used yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels; in all Chapels of Colleges and Halls within Our Universities of Oxford, Cambridge, and Dublin, and of Our Colleges of Eton and Winchester, and in all Parish-Churches and Chapels within those parts of Our United Kingdom called England and Ireland.

“Given at Our Court at Kensington the Twenty-first Day of June, 1837, in the First Year of Our Reign.

“By Her Majesty’s Command,

“J. RUSSELL.”

ARTICLES

AGREED UPON

BY THE ARCHBISHOPS AND BISHOPS OF BOTH
PROVINCES, AND THE WHOLE CLERGY,

*In the Convocation holden at London in the Year 1562, for the avoiding
of Diversities of Opinions, and for the establishing of Consent touch-
ing true Religion: Reprinted by His Majesty's Commandment, with
His Royal Declaration prefixed thereunto.*

HIS MAJESTY'S DECLARATION.

BEING by God's Ordinance, according to Our just Title, *Defender of the Faith, and Supreme Governour of the Church, within these Our Dominions*, We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in the Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following:

That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England* agreeable to God's Word: which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that End We command to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governour of the Church of *England*: And that if any Difference arise about the external Policy, concerning the *Injunctions, Canons, and other Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble Desire, shall have Licence under Our Broad Seal to deliberate of, and to do all such Things, as, being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrine and Discipline of the Church of *England* now established; from which We will not endure any varying or departing in the least Degree.

That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of *England* to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places,

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exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publicly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.

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I. Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word or Son of God, which was made very Man.

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. Of the going down of Christ into Hell.

AS Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. Of the Resurrection of Christ.

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; where-with he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. Of the Holy Ghost.

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. Of the Sufficiency of the holy Scriptures for salvation.

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be

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thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

GENESIS,

Exodus,

Leviticus,

Numbers,

Deuteronomy,

Joshua,

Judges,

Ruth,

The First Book of Samuel,

The Second Book of Samuel,

The First Book of Kings,

The Second Book of Kings,

The First Book of Chronicles,

The Second Book of Chronicles,

The First Book of Esdras,

The Second Book of Esdras,

The Book of Esther,

The Book of Job,

The Psalms,

The Proverbs,

Ecclesiastes or Preacher,

Cantica, or Songs of Solomon,

Four Prophets the greater,

Twelve Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,

The Fourth Book of Esdras,

The Book of Tobias,

The Book of Judith,

The rest of the Book of Esther,

The Book of Wisdom,

Jesus the Son of Sirach,

Baruch the Prophet,

The Song of the Three Children,

The Story of Susanna,

Of Bel and the Dragon,

The Prayer of Manasses,

The First Book of Maccabees,

The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament ever-

lasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Three Creeds.*

THE Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth-sin.*

ORIGINAL Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself,

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by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only ren-

der unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint John saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's

purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. Of obtaining eternal Salvation only by the Name of Christ.

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. Of the Church.

THE visible Church of Christ is a congregation of faithful

men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. Of the Authority of General Councils.

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. Of Purgatory.

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of speaking in the Congregation in such a Tongue as the people understandeth.*

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And

in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common

authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of Homilies.*

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

- 1 *OF the right Use of the Church.*
- 2 *Against peril of Idolatry.*
- 3 *Of the repairing and keeping clean of Churches.*
- 4 *Of good Works: first of Fasting.*
- 5 *Against Gluttony and Drunkenness.*
- 6 *Against Excess of Apparel.*
- 7 *Of Prayer.*
- 8 *Of the Place and Time of Prayer.*
- 9 *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
- 10 *Of the reverend estimation of God's Word.*
- 11 *Of Alms-doing.*
- 12 *Of the Nativity of Christ.*
- 13 *Of the Passion of Christ.*
- 14 *Of the Resurrection of Christ.*
- 15 *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
- 16 *Of the Gifts of the Holy Ghost.*
- 17 *For the Rogation-days.*
- 18 *Of the state of Matrimony.*
- 19 *Of Repentance.*
- 20 *Against Idleness.*
- 21 *Against Rebellion.*

XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

THE Queen's Majesty hath the chief power in this Realm of *England*, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The Laws of the Realm may

ARTICLES OF RELIGION.

punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth,

liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian man's Oath.*

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady **ELIZABETH**, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

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A TABLE

OF

KINDRED AND AFFINITY,

WHEREIN WHOSOEVER ARE RELATED ARE FORBIDDEN IN
SCRIPTURE AND OUR LAWS TO MARRY TOGETHER.

A Man may not marry his

- 1 **G**RANDMOTHER,
- 2 **G**randfather's Wife,
- 3 Wife's Grandmother.
- 4 Father's Sister,
- 5 Mother's Sister,
- 6 Father's Brother's Wife.
- 7 Mother's Brother's Wife,
- 8 Wife's Father's Sister,
- 9 Wife's Mother's Sister.
- 10 Mother,
- 11 Step-Mother,
- 12 Wife's Mother.
- 13 Daughter,
- 14 Wife's Daughter,
- 15 Son's Wife.
- 16 Sister,
- 17 Wife's Sister,
- 18 Brother's Wife.
- 19 Son's Daughter,
- 20 Daughter's Daughter,
- 21 Son's Son's Wife.
- 22 Daughter's Son's Wife,
- 23 Wife's Son's Daughter,
- 24 Wife's Daughter's Daughter.
- 25 Brother's Daughter,
- 26 Sister's Daughter,
- 27 Brother's Son's Wife.
- 28 Sister's Son's Wife,
- 29 Wife's Brother's Daughter,
- 30 Wife's Sister's Daughter.

A Woman may not marry with her

- 1 **G**RANDFATHER,
- 2 **G**randmother's Husband,
- 3 Husband's Grandfather.
- 4 Father's Brother,
- 5 Mother's Brother,
- 6 Father's Sister's Husband.
- 7 Mother's Sister's Husband,
- 8 Husband's Father's Brother,
- 9 Husband's Mother's Brother.
- 10 Father,
- 11 Step-Father,
- 12 Husband's Father.
- 13 Son,
- 14 Husband's Son,
- 15 Daughter's Husband.
- 16 Brother,
- 17 Husband's Brother,
- 18 Sister's Husband.
- 19 Son's Son,
- 20 Daughter's Son,
- 21 Son's Daughter's Husband.
- 22 Daughter's Daughter's Husband,
- 23 Husband's Son's Son,
- 24 Husband's Daughter's Son.
- 25 Brother's Son,
- 26 Sister's Son,
- 27 Brother's Daughter's Husband.
- 28 Sister's Daughter's Husband,
- 29 Husband's Brother's Son,
- 30 Husband's Sister's Son.

THE END.

PROPER LESSONS

TO BE READ AT

MORNING AND EVENING PRAYER

ON THE

SUNDAYS AND OTHER HOLY-DAYS

THROUGHOUT THE YEAR.



OXFORD:

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PROPER LESSONS

TO BE READ AT
MORNING AND EVENING PRAYER
ON THE
SUNDAYS THROUGHOUT THE YEAR.

The first Sunday in Advent.

MORNING. ISAIAH I.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense *is* an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason

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together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness.

And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

EVENING. ISAIAH II.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD.

Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots: their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. The lofty looks

SECOND SUNDAY IN ADVENT.

of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of hosts *shall be upon every one that is proud and lofty, and upon every one that is lifted up*; and he shall be brought low: and upon all the cedars of Lebanon, *that are high and lifted up*, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills *that are lifted up*, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one for himself to worship*, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath *is in his nostrils*: for wherein is he to be accounted of?

The second Sunday in Advent.

MORNING. ISAIAH V.

NOW will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth! In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the

SECOND SUNDAY IN ADVENT.

tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

Therefore my people are gone into captivity, because *they have* no knowledge: and their honourable men *are* famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: that say, Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it*!

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto *them that are* wise in their own eyes, and prudent in their own sight! Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*. And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof.

EVENING. ISAIAH XXIV.

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so

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with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merryhearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down: every house is shut up, that no man may come in. *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction.

When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Israel in the isles of the sea.

From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth. And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth. And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

The third Sunday in Advent.

MORNING. ISAIAH XXV.

O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things*; thy counsels of old *are* faithfulness *and* truth. For thou hast

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made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

EVENING. ISAIAH XXVI.

IN that day shall this song be sung in the land of Judah; We have a strong city; salvation will *God* appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength:

For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust. The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy. The way of the just *is* uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness. Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them.

LORD, thou wilt ordain peace for us: for thou also hast brought all our works in us. O LORD our God, *other* lords

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beside thee have had dominion over us: *but* by thee only will we make mention of thy name. *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth. LORD, in trouble have they visited thee, they poured out a prayer *when* thy chastening *was* upon them. Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen. Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

The fourth Sunday in Advent.

MORNING. ISAIAH XXX.

WOE to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach. The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength *is* to sit still.

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: that this is a rebellious people, lying children, children *that* will not hear the law of the LORD: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

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therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit. For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed *are* all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. Then shall he give the rain of thy seed, that thou shalt sow the ground *withal*; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

Behold, the name of the Lord cometh from far, burning *with* his anger, and the burden *thereof* is heavy: his lips are full of indignation, and his tongue as a devouring fire: and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err. Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian be beaten down, *which* smote with a rod.

FIRST SUNDAY AFTER CHRISTMAS.

And in every place where the grounded staff shall pass, which the LORD shall lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight with it. For Tophet is ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

EVENING. ISAIAH XXXII.

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said *to be* bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand.

Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns *and* briers; yea, upon all the houses of joy *in* the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

The first Sunday after Christmas.

MORNING. ISAIAH XXXVII.

AND it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the

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elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and *there is* not strength to bring forth. It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is left. So the servants of king Hezekiah came to Isaiah.

And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar? Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD. And Hezekiah prayed unto the LORD, saying, O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: this *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel. By thy servants hast thou reproached the Lord, and hast

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said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, *and* the choice fir trees thereof: and I will enter into the height of his border, *and* the forest of his Carmel. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places. Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste defenced cities *into* ruinous heaps. Therefore their inhabitants *were* of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as* corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this. Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city to save it for mine own sake, and for my servant David's sake. Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

EVENING. ISAIAH XXXVIII.

IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the LORD, and said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept sore.

Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the

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king of Assyria: and I will defend this city. And this *shall* be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day *even* to night wilt thou make an end of me. I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; undertake for me. What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul. O Lord, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth. The LORD *was* ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD. For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover. Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

The second Sunday after Christmas.

MORNING. ISAIAH XLI.

KEEP silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment. Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow. He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet. Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he. The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbour; and *every one* said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer him that

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smote the anvil, saying, *It is ready for the sodering*: and he fastened it with nails, *that it should not be moved*. But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend. *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel. *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it. Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob. Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together. Behold, ye *are* of nothing, and your work of nought: an abomination *is* he *that* chooseth you. I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* mortar, and as the potter treadeth clay. Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words. The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. For I beheld, and *there was* no man; even among them, *and* *there was* no counsellor, that, when I asked of them, could answer a word. Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

EVENING. ISAIAH XLIII.

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine. When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; *even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth. Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. I, *even* I, *am* the LORD; and beside me *there is* no saviour. I have declared, and have saved, and I have shewed, when *there was* no strange god among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God. Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships. I *am* the LORD, your Holy One, the creator of Israel, your King. Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise.

But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou

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hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, *even I, am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. Thy first father hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

The first Sunday after the Epiphany.

MORNING. ISAIAH XLIV.

YET now hear, O Jacob my servant; and Israel, whom I have chosen: thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up *as* among the grass, as willows by the water courses. One shall say, *I am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel. Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; *I am* the first, and *I am* the last; and beside me *there is* no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? ye *are* even my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any*.

They that make a graven image *are* all of them vanity; and their delectable things shall not profit; and they *are* their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image *that* is profitable for nothing? Behold, all his fellows shall be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, and they shall be ashamed together. The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*. Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a

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graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshipping *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god. They have not known nor understood: for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot understand. And none considereth in his heart, neither is *there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel. Thus saith the LORD, thy redeemer, and he that formed thee from the womb, *I am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers: that saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

EVENING. ISAIAH XLVI.

BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast*. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb: and *even* to *your* old age *I am* he; and *even* to hoar hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.

To whom will ye liken me, and make *me* equal, and compare me, that we may be like? They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his

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place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. Remember the former things of old: for *I am* God, and *there is* none else; *I am* God, and *there is* none like me, declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

Hearken unto me, ye stouthearted, that *are* far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

The second Sunday after the Epiphany.

MORNING. ISAIAH LI.

HEARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged. Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him. For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon? *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away. *I, even I, am* he that comforteth you: who *art* thou, that

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thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass; and forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out. *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up. These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

Therefore hear now this, thou afflicted, and drunken, but not with wine: thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

EVENING. ISAIAH LIII.

WHO hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the trans-

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gression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

The third Sunday after the Epiphany.

MORNING. ISAIAH LV.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which* is not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which* is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David. Behold, I have given him *for* a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

FOURTH SUNDAY AFTER THE EPIPHANY.

EVENING. ISAIAH LVI.

THUS saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed. Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. *Yea, they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant.

The fourth Sunday after the Epiphany.

MORNING. ISAIAH LVII.

THE righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*. He shall enter into peace: they shall rest in their beds, *each one* walking in his uprightness.

But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood, enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks? Among the smooth *stones* of the stream is thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these? Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice. Behind the doors also and

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the posts hast thou set up thy remembrance : for thou hast discovered *thyself to another* than me, and art gone up ; thou hast enlarged thy bed, and made thee *a covenant* with them ; thou lovedst their bed where thou sawest it. And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell. Thou art wearied in the greatness of thy way ; *yet* saidst thou not, There is no hope : thou hast found the life of thine hand ; therefore thou wast not grieved. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart ? have not I held my peace even of old, and thou fearest me not ? I will declare thy righteousness, and thy works ; for they shall not profit thee.

When thou criest, let thy companies deliver thee ; but the wind shall carry them all away ; vanity shall take *them* : but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain ; and shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth : for the spirit should fail before me, and the souls *which* I have made. For the iniquity of his covetousness was I wroth, and smote him : I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him : I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips ; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD ; and I will heal him. But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *There is* no peace, saith my God, to the wicked.

EVENING. ISAIAH LVIII.

CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God : they ask of me the ordinances of justice ; they take delight in approaching to God.

Wherefore have we fasted, *say they*, and thou seest not ? *wherefore* have we afflicted our soul, and thou takest no knowledge ? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness : ye shall not fast as *ye do this* day, to make your voice to be heard on high. Is it such a fast that I have chosen ? a day for a man to afflict his soul ? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him* ? wilt thou call this a fast, and an acceptable day to the LORD ? *Is* not this the fast that I have chosen ? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are

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cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, *Here I am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day: and the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

The fifth Sunday after the Epiphany.

MORNING. ISAIAH LIX.

BEHOLD, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths. The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness. We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon day as in the night; *we are* in desolate places as

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dead *men*. We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them; in transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was* no judgment.

And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke. According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

EVENING. ISAIAH LXIV.

OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence! When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

SIXTH SUNDAY AFTER THE EPIPHANY.

Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

The sixth Sunday after the Epiphany.

MORNING. ISAIAH LXV.

I AM sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts; a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things is in* their vessels; which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day. Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom, your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name: that he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

For, behold, I create new heavens and a new earth: and

SIXTH SUNDAY AFTER THE EPIPHANY.

the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed. And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

EVENING. ISAIAH LXVI.

THUS saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word. He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if* he offered swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall

ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies. For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them for priests and for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Septuagesima Sunday.

MORNING. GENESIS I.

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that *it was* good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

SEPTUAGESIMA SUNDAY.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good. And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

SEPTUAGESIMA SUNDAY.

EVENING. GENESIS II.

THUS the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold; and the gold of that land *is* good: there *is* bdellium and the onyx stone. And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia. And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

Sexagesima Sunday.

MORNING. GENESIS III.

NOW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where *art* thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the LORD God sent him forth from the garden

SEXAGESIMA SUNDAY.

of Eden, to till the ground from whence he was taken. So he drove out the man ; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

EVENING. GENESIS VI.

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they *were* fair ; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh : yet his days shall be an hundred and twenty years. There were giants in the earth in those days ; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth ; both man, and beast, and the creeping thing, and the fowls of the air ; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD.

These *are* the generations of Noah : Noah was a just man *and* perfect in his generations, *and* Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt ; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me ; for the earth is filled with violence through them ; and, behold, I will destroy them with the earth.

Make thee an ark of gopher wood ; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this *is the fashion* which thou shalt make it of : The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above ; and the door of the ark shalt thou set in the side thereof ; *with* lower, second, and third *stories* shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven ; *and* every thing that *is* in the earth shall die. But with thee will I establish my covenant ; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee ; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive. And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee ; and it shall be for food for thee, and for them. Thus did Noah ; according to all that God commanded him, so did he.

Quinquagesima Sunday.

MORNING. GENESIS IX. to ver. 20.

AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, *which is* the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth. And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan. These *are* the three sons of Noah: and of them was the whole earth overspread.

EVENING. GENESIS XII.

NOW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when

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he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. And Abram journeyed, going on still toward the south.

And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon: therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife? why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way. And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

The first Sunday in Lent.

MORNING. GENESIS XIX. to ver. 30.

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and

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young, all the people from every quarter: and they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is it not a little one?*) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

The sun was risen upon the earth when Lot entered into Zoar. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

But his wife looked back from behind him, and she became a pillar of salt.

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And Abraham gat up early in the morning to the place where he stood before the LORD: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

EVENING. GENESIS XXII.

AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*. And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am I*, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am I*. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me. And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said *to this day*, In the mount of the LORD it shall be seen.

And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned

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unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

The second Sunday in Lent.

MORNING. GENESIS XXVII.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*. And he said, Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison; and make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*. And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father: and he said, Here *am I*; who *art* thou, my son? And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought

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it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, *Art* thou my very son Esau? And he said, *I am*. And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who *art* thou? And he said, *I am* thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touch-

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ing thee, doth comfort himself, *purposing* to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

EVENING. GENESIS XXXIV.

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

And Hamor the father of Shechem went out unto Jacob to commune with him. And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: and they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us: but in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised; then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. And their words pleased Hamor, and Shechem Hamor's son. And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for

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wives, and let us give them our daughters. Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised. *Shall* not their cattle and their substance and every beast of their's *be* our's? only let us consent unto them, and they will dwell with us. And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field, and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. And they said, Should he deal with our sister as with an harlot?

The third Sunday in Lent.

MORNING. GENESIS XXXIX.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand. And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well favoured.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand; *there is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he

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hearkened not unto her, to lie by her, *or* to be with her. And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And *Joseph's* master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

But the LORD was with *Joseph*, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to *Joseph's* hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*. The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

EVENING. GENESIS XLII.

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

And *Joseph's* ten brethren went down to buy corn in Egypt. But Benjamin, *Joseph's* brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan. And *Joseph was* the governor over the land, *and he it was* that sold to all the people of the land: and *Joseph's* brethren came, and bowed down themselves before him *with* their faces to the earth. And *Joseph* saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And *Joseph* knew his brethren, but they knew not him. And *Joseph* remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We *are* all one man's sons; we *are* true *men*, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the

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land ye are come. And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not. And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies: hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; *for* I fear God: If ye *be* true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood *them*; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is this that* God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We *are* true men; we are no spies: we *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that ye are* true men: so will I deliver you your brother, and ye shall traffick in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of *my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me. And Reuben spake unto his father,

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saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

The fourth Sunday in Lent.

MORNING. GENESIS XLIII.

AND the famine *was* sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you. And Israel said, Wherefore dealt ye so ill with me, *as* to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time. And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of *my children*, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, O sir, we cam

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indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth. And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive? And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

EVENING. GENESIS XLV.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now *it was* not you *that* sent me hither, but God: and he

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hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt *is* your's. And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment. And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, *It is enough*; Joseph my son *is* yet alive: I will go and see him before I die.

The fifth Sunday in Lent.

MORNING. EXODUS III.

NOW Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even to* Horeb. And the angel of the LORD appeared unto him in flame of fire out of the midst of a bush: and he looked, and

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behold, the bush burned with fire, and the bush *was* not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand,

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and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

EVENING. EXODUS V.

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens. And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people. But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD. Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see *that* they *were* in evil case, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, The LORD look upon you, and judge; because ye have ma-

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our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it *that* thou hast sent me? for since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

The sixth Sunday in Lent.

MORNING. EXODUS IX.

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let *them* go, and wilt hold them still, behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain. And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel. And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land. And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this *cause* have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, *and* gather thy cattle, and

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all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of the LORD left his servants and his cattle in the field.

And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel *were*, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked. Intreat the LORD (for *it is* enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* the LORD's. But as for thee and thy servants, I know that ye will not yet fear the LORD God. And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled. But the wheat and the rie were not smitten: for they *were* not grown up. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

Second Lesson, MATTHEW XXVI.

EVENING. EXODUS X.

AND the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: and they shall cover the face of the earth, that one cannot be able to see

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earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but who are they that shall go?* And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD. And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: *look to it;* for evil is before you. Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only. And he went out from Pharaoh, and intreated the LORD. And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, *even* darkness *which* may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt offerings, that we may

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sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

But the LORD hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.

Second Lesson, HEBREWS V. to ver. 11.

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MORNING. EXODUS XII.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter *herbs* they shall eat it. Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be

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done in them, save *that* which every man must eat, that only may be done of you. And ye shall observe *the feast of unleavened bread*; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was not a house where there was not one dead*.

And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead men. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

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And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children. And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: *this is* that night of the LORD to be observed of all the children of Israel in their generations.

And the LORD said unto Moses and Aaron, *This is* the ordinance of the passover: There shall no stranger eat thereof: but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

Second Lesson, ROMANS VI.

EVENING. EXODUS XIV.

AND the LORD spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, *They are* entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that *I am* the LORD. And they did so.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his

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horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? *is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.*

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.

And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, *and all*

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the host of Pharaoh that came into the sea after them ; there remained not so much as one of them. But the children of Israel walked upon dry *land* in the midst of the sea ; and the waters *were* a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians : and the people feared the LORD, and believed the LORD, and his servant Moses.

Second Lesson, ACTS II. ver. 22.

The first Sunday after Easter.

MORNING. NUMBERS XVI.

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men* : and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown : and they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them : wherefore then lift ye up yourselves above the congregation of the LORD ? And when Moses heard *it*, he fell upon his face : and he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy ; and will cause *him* to come near unto him : even *him* whom he hath chosen will he cause to come near unto him. This do ; Take you censers, Korah, and all his company ; and put fire therein, and put incense in them before the LORD to morrow : and it shall be *that* the man whom the LORD doth choose, he *shall be* holy : *ye take* too much upon you, ye sons of Levi. And Moses said unto Korah, Hear, I pray you, ye sons of Levi : *seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them ? and he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee : and seek ye the priesthood also ? for which cause *both* thou and all thy company *are* gathered together against the LORD : and what *is* Aaron, that ye murmur against him ?

And Moses sent to call Dathan and Abiram, the sons of Eliab : which said, We will not come up : *is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us ? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards : wilt thou put out the eyes of these men ? we will not come up. And Moses was very wroth, and said unto the LORD, Respect not thou their offering : I have not taken one ass from them, neither have I hurt one of them. And Moses said unto Korah, Be thou and all thy company before the LORD, thou,

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and they, and Aaron, to morrow: and take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer. And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation. And the LORD spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

And the LORD spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* of mine own mind. If these men die the common death of all men; *then* the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods. They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

And the LORD spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel. And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar: *to be* a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense

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before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. And Moses and Aaron came before the tabernacle of the congregation.

And the LORD spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

EVENING. NUMBERS XXII.

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam. And God came unto Balaam, and said, What men *are* these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*, Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them

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out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it

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displease thee, I will get me back again. And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

The second Sunday after Easter.

MORNING. NUMBERS XXIII, XXIV.

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place. And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his! And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether. And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth? And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar. And he said unto Balak, Stand here

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by thy burnt offering, while I meet *the LORD* yonder. And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely *there is* no enchantment against Jacob, neither is *there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in *his tents* according to their tribes; and the spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open: How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, *and* as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I

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called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak? And now, behold, I go unto my people: come *therefore*, and I will advertise thee what this people shall do to thy people in the latter days.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this! And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. And Balaam rose up, and went and returned to his place: and Balak also went his way.

EVENING. NUMBERS XXV.

AND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel. And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand; and he went after the man of Israel into the tent, and thrust both

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of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand.

And the LORD spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a chief house among the Simeonites. And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

And the LORD spake unto Moses, saying, Vex the Midianites, and smite them: for they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

The third Sunday after Easter.

MORNING. DEUTERONOMY IV.

NOW therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God *are* alive every one of you this day. Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do *them*; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people. For what nation *is there so great*, who *hath* God so nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for*? And what nation *is there so great*, that hath statutes and judgments *so* righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; *specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the

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days that they shall live upon the earth, and *that* they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice. And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire: lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day. Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance: but I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee. For the LORD thy God *is* a consuming fire, *even* a jealous God.

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (for the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the cove-

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nant of thy fathers which he sware unto them. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it? Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; to drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day. Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

Then Moses severed three cities on this side Jordan toward the sun rising; that the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: *namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

And this *is* the law which Moses set before the children of Israel: these *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt, on this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt: and they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun rising; from Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon, and all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pishah.

EVENING. DEUTERONOMY V.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

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The LORD talked with you face to face in the mount out of the midst of the fire, (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Thou shalt not make thee *any* graven image, *or any likeness of any thing that is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain. Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing that is* thy neighbour's.

These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders; and ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. For who *is there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived? Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak

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unto thee; and we will hear *it*, and do *it*. And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it. Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

The fourth Sunday after Easter.

MORNING. DEUTERONOMY VI.

NOW these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it: that thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The LORD our God *is* one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; *then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which *are* round about you; (for the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy

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God be kindled against thee, and destroy thee from off the face of the earth.

Ye shall not tempt the LORD your God, as ye tempted him in Massah. Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers, to cast out all thine enemies from before thee, as the LORD hath spoken. *And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: and the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

EVENING. DEUTERONOMY VII.

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will

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not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee. And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee. If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them? Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt; the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid. Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible. And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them. The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

The fifth Sunday after Easter.

MORNING. DEUTERONOMY VIII.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilder-

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ness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee. Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*; and *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth. But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day. And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

EVENING. DEUTERONOMY IX.

HEAR, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, a people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak! Understand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out

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not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee. And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee. If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them? Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt; the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid. Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible. And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them. The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

The fifth Sunday after Easter.

MORNING. DEUTERONOMY VIII.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilder-

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ness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee. Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*; and *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth. But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day. And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

EVENING. DEUTERONOMY IX.

HEAR, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, a people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak! Understand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out,

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and destroy them quickly, as the LORD hath said unto thee. Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people.

Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you. When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: and the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant. And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are quickly turned aside out of the way which I commanded them; they have made them a molten image. Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people: let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they. So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands. And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you. And I took the two tables, and cast them out of my two hands, and brake them before your eyes. And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger. For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also. And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground it very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

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And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the LORD from the day that I knew you. Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you. I prayed therefore unto the LORD, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

Sunday after Ascension=Day.

MORNING. DEUTERONOMY XII.

THESE *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth. Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. Ye shall not do so unto the LORD your God. But unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: and there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. Ye shall not do after *all the things* that we do here this day, every man whatsoever *is* right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you. But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand,

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and all your choice vows which ye vow unto the LORD: and ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: but in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart. Only ye shall not eat the blood; ye shall pour it upon the earth as water.

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: but thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike. Only be sure that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose: and thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so

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unto the LORD thy God : for every abomination to the LORD, which he hateth, have they done unto their gods ; for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it : thou shalt not add thereto, nor diminish from it.

EVENING. DEUTERONOMY XIII.

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them ; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams : for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death ; because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers ; *namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth ; thou shalt not consent unto him, nor hearken unto him ; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him : but thou shalt surely kill him ; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die ; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known ; then shalt thou enquire, and make search, and ask diligently ; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you ; thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God : and it shall be an heap for ever ; it shall not be built again. And there shall cleave nought of the cursed thing to thine hand : that the LORD may turn from the fierceness of his anger, and shew the

mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; when thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

Whit-Sunday.

MORNING. DEUTERONOMY XVI. to ver. 18.

OBSERVE the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: but at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee: and thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

WHIT-SUNDAY.

Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

Second Lesson, ACTS X. ver. 34.

EVENING. ISAIAH XI.

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Second Lesson, ACTS XIX. to ver. 21.

Trinity=Sunday.

MORNING. GENESIS I.

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that *it was* good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good. And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

TRINITY-SUNDAY.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

Second Lesson, MATTHEW III.

EVENING. GENESIS XVIII.

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him. Now Abraham and Sarah *were* old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

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And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake. And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake. And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Second Lesson, 1 JOHN V.

The first Sunday after Trinity.

MORNING. JOSHUA X.

NOW it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was*

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greater than Ai, and all the men thereof *were* mighty. Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel. Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, *and* went up from Gilgal all night. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is not this written in the book of Jasher?* So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

And Joshua returned, and all Israel with him, unto the camp to Gilgal. But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: and stay ye not, *but* pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand. And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities. And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel. Then said Joshua, Open the mouth of the cave, and bring out those

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five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight. And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho. Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: and the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: and the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: and they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish. And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: and they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

And Joshua returned, and all Israel with him, to Debir; and fought against it: and he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

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So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

EVENING. JOSHUA XXIII.

AND it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age. And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age: and ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them: but cleave unto the LORD your God, as ye have done unto this day. For the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand: for the LORD your God, *he it is* that fighteth for you, as he hath promised you. Take good heed therefore unto yourselves, that ye love the LORD your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you: know for a certainty that the LORD your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you. And, behold, this day *I am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof. Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. When ye have transgressed the covenant of the LORD your God, which he

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manded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

The second Sunday after Trinity.

MORNING. JUDGES IV.

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead. And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him. Now Heber the Kenite, *which was* of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaïm, which is by Kedesh. And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon. And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man left. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

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And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples. So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

EVENING. JUDGES V.

THEN sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel. LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Israel. In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. *The inhabitants of the villages* ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel? My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD. Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, *even* the righteous acts toward the *inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates. Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty. Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart. Why abodest thou

THIRD SUNDAY AFTER TRINITY.

among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben *there were* great searchings of heart. Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. Zebulun and Naphtali *were* a people *that* jeopardied their lives unto the death in the high places of the field. The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones. Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty. Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots? Her wise ladies answered her, yea, she returned answer to herself, Have they not sped? have they *not* divided the prey; to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil? So let all thine enemies perish, O LORD: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

The third Sunday after Trinity.

MORNING. 1 SAMUEL II.

AND Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God. Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed. The bows of the mighty men *are* broken, and they that stumbled are girded with strength. *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and

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to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed. And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

Now the sons of Eli *were* sons of Belial; they knew not the LORD. And the priest's custom with the people *was, that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; and he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay*; but thou shalt give *it me* now: and if not, I will take *it* by force. Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

But Samuel ministered before the LORD, *being* a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home. And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled *at* the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. *Nay*, my sons; for *it is* no good report that I hear: ye make the LORD's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them. And the child Samuel grew on, and was in favour both with the LORD, and also with men.

And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest

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thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy *in my* habitation, in all *the wealth* which God shall give Israel: and there shall not be an old man in thine house for ever. And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

EVENING. I SAMUEL III.

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision. And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see; and ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*; that the LORD called Samuel: and he answered, Here *am* I. And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained

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them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I. And he said, What *is* the thing that *the* LORD hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, *It is* the LORD: let him do what seemeth him good.

And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel *was* established *to be* a prophet of the LORD. And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

The fourth Sunday after Trinity.

MORNING. 1 SAMUEL XII.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day. Behold, here I *am*: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

And Samuel said unto the people, *It is* the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye

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thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy *in my* habitation, in all *the wealth* which God shall give Israel: and there shall not be an old man in thine house for ever. And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise me up a faithful priest, *that* shall do according to *that* which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

EVENING. I SAMUEL III.

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision. And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see; and ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*; that the LORD called Samuel: and he answered, Here *am* I. And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained

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them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I. And he said, What is the thing that *the LORD* hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good.

And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel *was* established to be a prophet of the LORD. And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

The fourth Sunday after Trinity.

MORNING. 1 SAMUEL XII.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day. Behold, here I *am*: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, *He* is witness.

And Samuel said unto the people, *It is* the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye

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dwelled safe. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your king. Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you. If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God: but if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers.

Now therefore stand and see this great thing, which the LORD will do before your eyes. *Is it* not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king. So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel. And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; and turn ye not aside: for *then should ye go after vain things*, which cannot profit nor deliver; for they *are* vain. For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people. Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way: only fear the LORD, and serve him in truth with all your heart: for consider how great *things* he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

EVENING. 1 SAMUEL XIII.

SSAUL reigned one year; and when he had reigned two years over Israel, Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that *was* in Geba, and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and

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in rocks, and in high places, and in pits. And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee. And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* present with him, about six hundred men. And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual: and another company turned the way *to* Beth-horon: and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderness.

Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found. And the garrison of the Philistines went out to the passage of Michmash.

The fifth Sunday after Trinity.

MORNING. 1 SAMUEL XV.

SAMUEL also said unto Saul, The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

FIFTH SUNDAY AFTER TRINITY.

Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley.

And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

Then came the word of the LORD unto Samuel, saying, It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD. And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams. For rebellion *is as* the sin of witchcraft, and stubbornness *is as*

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iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. So Samuel turned again after Saul; and Saul worshipped the LORD.

Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

EVENING. 1 SAMUEL XVII.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span. And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass. And *he had* greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the

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armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul. And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David *was* the youngest: and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? *Is there* not a cause?

And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him.

And David said to Saul, Let no man's heart fail because

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of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him. And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle *is* the LORD's, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and

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of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the stripling *is*. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

The sixth Sunday after Trinity.

MORNING. 2 SAMUEL XII.

AND the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich *man* had exceeding many flocks and herds: but the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

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For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him. And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

And Joab fought against Rabbah of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name. And David gathered all the people together, and went to Rabbah, and fought against it, and took it. And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city in great abundance. And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

EVENING. 2 SAMUEL XIX.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom. And the victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son! And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now. Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house. Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king? And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. And he bowed the heart of all the men of Judah, *even as the heart of one man*; so that they sent *this word* unto the king, Return thou, and all thy servants. So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

And Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David. And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; and said unto the king, Let not my lord impute iniquity unto

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me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel? Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame. And he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes. For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee. And all the people went over Jordan.

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And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place. Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan? And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift? And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

The seventh Sunday after Trinity.

MORNING. 2 SAMUEL XXI.

THEN there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.* And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD? And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you. And they answered the king, The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did choose. And the king said, I will give *them*. But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that *was* between them, between David and Jonathan the son of Saul. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of har-

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vest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. And Ishbi-benob, which *was* of the sons of the giant, the weight of whose spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David. But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel. And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant. And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew *the brother of Goliath* the Gittite, the staff of whose spear *was* like a weaver's beam. And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him. These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

EVENING. 2 SAMUEL XXIV.

AND again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river

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thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy *in my* habitation, in all *the wealth* which God shall give Israel: and there shall not be an old man in thine house for ever. And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

EVENING. 1 SAMUEL III.

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision. And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see; and ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*; that the LORD called Samuel: and he answered, Here *am* I. And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained

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them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I. And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, *It is the LORD*: let him do what seemeth him good.

And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel *was* established *to be* a prophet of the LORD. And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

The fourth Sunday after Trinity.

MORNING. 1 SAMUEL XII.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day. Behold, here I *am*: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

And Samuel said unto the people, *It is the LORD* that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Habor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye

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dwelled safe. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your king. Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you. If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God: but if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers.

Now therefore stand and see this great thing, which the LORD will do before your eyes. *Is it* not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king. So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel. And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; and turn ye not aside: for *then should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain. For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people. Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way: only fear the LORD, and serve him in truth with all your heart: for consider how great *things* he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

EVENING. I SAMUEL XIII.

SAUL reigned one year; and when he had reigned two years over Israel, Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that *was* in Geba, and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and

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in rocks, and in high places, and in pits. And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee. And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* present with him, about six hundred men. And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual: and another company turned the way *to* Beth-horon: and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderness.

Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found. And the garrison of the Philistines went out to the passage of Michmash.

The fifth Sunday after Trinity.

MORNING. 1 SAMUEL XV.

SAMUEL also said unto Saul, The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

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Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley.

And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

Then came the word of the LORD unto Samuel, saying, It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD. And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams. For rebellion *is as* the sin of witchcraft, and stubbornness *is as*

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iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou. And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent. Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. So Samuel turned again after Saul; and Saul worshipped the LORD.

Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

EVENING. 1 SAMUEL XVII.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span. And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass. And *he had* greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the

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armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul. And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David *was* the youngest: and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? *Is there* not a cause?

And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him.

And David said to Saul, Let no man's heart fail because

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of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him. And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle *is* the LORD's, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and

SIXTH SUNDAY AFTER TRINITY.

of Judah arose, and shouted, and pursued the Phillistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the stripling *is*. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

The sixth Sunday after Trinity.

MORNING. 2 SAMUEL XII.

AND the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich *man* had exceeding many flocks and herds: but the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite *to be* thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

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For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him. And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

And Joab fought against Rabbah of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name. And David gathered all the people together, and went to Rabbah, and fought against it, and took it. And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city in great abundance. And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

EVENING. 2 SAMUEL XIX.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom. And the victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son! And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now. Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house. Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king? And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. And he bowed the heart of all the men of Judah, even as *the heart* of one man; so that they sent *this word* unto the king, Return thou, and all thy servants. So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

And Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David. And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; and said unto the king, Let not my lord impute iniquity unto

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me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel? Therefore the king said unto Shimei, Thou shalt not die. And the king swore unto him.

And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame. And he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes. For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee. And all the people went over Jordan.

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And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place. Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan? And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift? And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

The seventh Sunday after Trinity.

MORNING. 2 SAMUEL XXI.

THEN there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.* And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD? And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you. And they answered the king, The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did choose. And the king said, I will give *them*. But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that *was* between them, between David and Jonathan the son of Saul. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of har-

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vest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. And Ishbi-benob, which *was* of the sons of the giant, the weight of whose spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David. But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel. And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant. And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew *the brother of Goliath* the Gittite, the staff of whose spear *was* like a weaver's beam. And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him. These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

EVENING. 2 SAMUEL XXIV.

AND again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river

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And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place. Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan? And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift? And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

The seventh Sunday after Trinity.

MORNING. 2 SAMUEL XXI.

THEN there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites. And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD? And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you. And they answered the king, The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did choose. And the king said, I will give *them*. But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that *was* between them, between David and Jonathan the son of Saul. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of har-

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vest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

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EVENING. 2 SAMUEL XXIV.

AND again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

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And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place. Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan? And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift? And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

The seventh Sunday after Trinity.

MORNING. 2 SAMUEL XXI.

THEN there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites. And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD? And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you. And they answered the king, The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did choose. And the king said, I will give *them*. But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that *was* between them, between David and Jonathan the son of Saul. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

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vest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. And Ishbi-benob, which *was* of the sons of the giant, the weight of whose spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David. But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel. And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant. And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew *the brother of Goliath* the Gittite, the staff of whose spear *was* like a weaver's beam. And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him. These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

EVENING. 2 SAMUEL XXIV.

AND again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river

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of Gad, and toward Jazer: then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon, and came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly. For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me. And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* great: and let me not fall into the hand of man.

So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite. And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite. And David, according to the saying of Gad, went up as the LORD commanded. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood. All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee. And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings

unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver. And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

The eighth Sunday after Trinity.

MORNING. 1 KINGS XIII.

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before. And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Beth-el.

Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, and went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he said unto him, Come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: for it was

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said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. He said unto him, *I am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him. So he went back with him, and did eat bread in his house, and drank water.

And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard *thereof*, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him. And he spake to his sons, saying, Saddle me the ass. And they saddled *him*. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his carcase in his own grave; and they mourned over him, *saying*, Alas, my brother! And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones: for the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

EVENING. 1 KINGS XVII.

AND Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain

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these years, but according to my word. And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, *that is* before Jordan. And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, *that is* before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the LORD came unto him, saying, Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days. *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

The ninth Sunday after Trinity.

MORNING. 1 KINGS XVIII.

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria. And Ahab called Obadiah, which *was* the governor of *his* house. (Now Obadiah feared the LORD greatly: for it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah? And he answered him, *I am*: go, tell thy lord, Behold, Elijah *is here*. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is not there*; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*. And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*: and he shall slay me. And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word. Then said Elijah unto the people, *I, even I only*, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty

men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*; and I will dress the other bullock, and lay *it* on wood, and put no fire *under*: and call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*. And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrells with water, and pour *it* on the burnt sacrifice, and on the wood. And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at *the time* of the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that I am* thy servant, and *that I have* done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his

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face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is nothing.* And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

EVENING. 1 KINGS XIX.

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow about this time. And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and eat*. And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise *and eat*; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake: and after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice. And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take

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it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria: and Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room. And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

The tenth Sunday after Trinity.

MORNING. 1 KINGS XXI.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then*

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carry him out, and stone him, that he may die. And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, *even* thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee*: because thou hast sold thyself to work evil in the sight of the LORD. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, and will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin. And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

EVENING. 1 KINGS XXII.

AND they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the

king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is our's, and we *be* still, and take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, *I am* as thou *art*, my people as thy people, my horses as thy horses. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king. And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him? And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah. And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand. And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good. And Micaiah said, *As* the LORD liveth, what the LORD saith unto me, that will I speak.

So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD? And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace. And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so. Now therefore, behold, the

LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee. But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Harken, O people, every one of you. So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him. And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

So the king died, and was brought to Samaria; and they buried the king in Samaria. And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi. And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places. And Jehoshaphat made peace with the king of Israel. Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in

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the book of the chronicles of the kings of Judah? And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land. *There was then no king in Edom: a deputy was king.* Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: for he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

The eleventh Sunday after Trinity.

MORNING. 2 KINGS V.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was a leper.* And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord *were* with the prophet that is in Samaria! for he would recover him of his leprosy. And *one* went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went

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away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. *Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?* So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, *if the prophet had bid thee do some great thing, wouldest thou not have done it?* how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, *As the LORD liveth, before whom I stand, I will receive none.* And he urged him to take it; but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as the LORD liveth, I will run after him, and take somewhat of him.* So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, *Is all well?* And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him. And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white as snow.*

EVENING. 2 KINGS IX.

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

So the young man, *even* the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel: and I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: and the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be none* to bury *her*. And he opened the door, and fled.

Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication. And they said, *It is false*; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel. Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king. So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* let none go forth *nor* escape out of the city to go to tell it in Jezreel. So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it peace*? So there went one on horseback to meet him, and said, Thus saith the king, *Is it peace*? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it peace*? And Jehu answered, What hast thou to do with peace? turn thee behind me. And th

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watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? And Joram turned his hands, and fled, and said to Ahaziah, *There is treachery, O Ahaziah.* And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take *and* cast him into the plat of ground, according to the word of the Lord.

But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, *Had Zimri peace, who slew his master?* And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses; and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

The twelfth Sunday after Trinity.

MORNING. 2 KINGS X.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children,

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saying, Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour; look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house. But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up of *the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is good* in thine eyes. Then he wrote a letter the second time to them, saying, If ye *be* mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning. And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these? Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake by his servant Elijah. So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

And he arose and departed, and came to Samaria. And as he *was* at the shearing house in the way, Jehu met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen. And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

And when he was departed thence, he lighted on Jehonadab the son of Rechab *coming* to meet him: and he saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to

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the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed *it*. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only. And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.* And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal. And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day. Thus Jehu destroyed Baal out of Israel.

Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan. And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, even Gilead and Bashan. Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel? And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

EVENING. 2 KINGS XVIII.

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* Abi, the daughter of Zachariah. And he did *that which was* right in the sight of the LORD, according to all that David his father did.

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He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him. For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moses. And the LORD was with him; *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. He smote the Philistines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: *even* in the sixth year of Hezekiah, *that is* the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house. At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

And the king of Assyria sent Tartan and Rabсарis and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest? Thou sayest, (but *they are but* vain words,) *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? Now, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, We trust in the LORD our God: *is* not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem,

THIRTEENTH SUNDAY AFTER TRINITY.

Ye shall worship before this altar in Jerusalem? Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it. Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it*: and talk not with us in the Jews' language in the ears of the people that *are* on the wall. But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?* Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. Harken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand? But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-shakeh.

The thirteenth Sunday after Trinity.

MORNING. 2 KINGS XIX.

AND it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah prophet the son of Amoz. And they said unto him, Thus

THIRTEENTH SUNDAY AFTER TRINITY.

saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is not strength to bring forth.* It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left. So the servants of king Hezekiah came to Isaiah.

And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelassar? Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD. And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard. This *is* the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots

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I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. Hast thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house tops, and *as* corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this *shall be* a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of *hosts* shall do this. Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

EVENING. 2 KINGS XXIII.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilkiah

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the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the sodomites, that *were* by the house of the LORD, where the women wove hangings for the grove. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city. Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren. And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire. And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron. And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

Moreover the altar that *was* at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped *it* small to powder, and burned the grove. And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words. Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar

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of Beth-el. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. And he slew all the priests of the high places that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

And the king commanded all the people, saying, Keep the passover unto the LORD your God, as *it is* written in the book of this covenant. Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

Moreover the *workers with* familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD. And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there. Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah. And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done. And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of

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every one according to his taxation, to give *it* unto Pharaoh-nechoh.

Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiiah of Rumah. And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

The fourteenth Sunday after Trinity.

MORNING. JEREMIAH V.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The LORD liveth; surely they swear falsely. O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds. Wherefore a lion out of the forest shall slay them, *and* a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are increased.

How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were *as* fed horses in the morning: every one neighed after his neighbour's wife. Shall I not visit for these *things*? saith the LORD: and shall not my soul be avenged on such a nation as this?

Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD's. For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD. They have belied the LORD, and said, *It is* not he; neither shall evil come upon us; neither shall we see sword nor famine: and the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them. Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver *is* as an open sepulchre, they *are* all mighty men. And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall

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impoverish thy fenced cities, wherein thou trustedst, with the sword. Nevertheless in those days, saith the LORD, I will not make a full end with you.

And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is not your's*. Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

Your iniquities have turned away these *things*, and your sins have withholden good *things* from you. For among my people are found wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to *have it so*: and what will ye do in the end thereof?

EVENING. JEREMIAH XXII.

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation. For thus saith the LORD unto the king's house of Judah; Thou *art* Gilcad unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities *which* are not inhabited. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast *them* into the fire. And many nations shall pass by

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this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

Weep ye not for the dead, neither bemoan him: *but* weep sore for him that goeth away: for he shall return no more, nor see his native country. For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more: but he shall die in the place whither they have led him captive, and shall see this land no more.

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and *it is* cieled with cedar, and painted with vermilion. Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, *and then it was well with him?* He judged the cause of the poor and needy; then *it was well with him; was not this to know me?* saith the LORD. But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do *it*. Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed. I spake unto thee in thy prosperity; *but* thou saidst, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedst not my voice. The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness. O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail! *As I live*, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of *them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. *Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure?* wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the LORD. Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

The fifteenth Sunday after Trinity.

MORNING. JEREMIAH XXXV.

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink. Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites; and I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shalum, the keeper of the door: and I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

Then came the word of the LORD unto Jeremiah, saying, Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have

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obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

EVENING. JEREMIAH XXXVI.

AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the LORD: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. Now it came to pass, when they had heard all the words, they were afraid both one and other, and

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unto Baruch, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him. And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth. Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

The sixteenth Sunday after Trinity.

MORNING. EZEKIEL II.

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that

I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for *they are* a rebellious house,) yet shall know that there hath been a prophet among them.

And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for *they are* most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein; and he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

EVENING. EZEKIEL XIII.

AND the word of the LORD came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD; Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD. They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; albeit I have not spoken? Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord God.

Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *morter*: say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*. Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*? Therefore thus saith the Lord God; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*. So will I break down the wall that ye have

daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter*, and will say unto you, The wall *is* no *more*, neither they that daubed it; *to wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord God.

Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, and say, Thus saith the Lord God; Woe to the *women* that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you? And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies? Wherefore thus saith the Lord God; Behold, I *am* against your pillows, wherewith ye there hunt the souls to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: therefore ye shall see no more vanity, nor divine *divinations*: for I will deliver my people out of your hand: and ye shall know that I *am* the LORD.

The seventeenth Sunday after Trinity.

MORNING. EZEKIEL XIV.

THEN came certain of the elders of Israel unto me, and sat before me. And the word of the LORD came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-

block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself: and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the LORD. And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

The word of the LORD came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord God.

If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: *though* these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: though these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness. For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

EVENING. EZEKIEL XVIII.

THE word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? *As* I live, saith the Lord God, ye shall not have *occasion* any more to use this

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proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

But if a man be just, and do that which is lawful and right, *and* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, and hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord God.

If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*, and that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife, hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, *that* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment, *that* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: *and* not that he should return from his ways, and live?

But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all

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the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye.

The eighteenth Sunday after Trinity.

MORNING. EZEKIEL XX.

AND it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to enquire of the LORD, and sat before me. Then came the word of the LORD unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; Are ye come to enquire of me? *As* I live, saith the Lord God, I will not be enquired of by you. Wilt thou judge them, son of man, wilt thou judge *them*? cause them to know the abominations of their fathers:

And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God; in the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* the glory of all lands: then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

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Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings. Then I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day. Wherefore say unto the house of Israel, Thus saith the Lord

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God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? *As I live*, saith the Lord God, I will not be enquired of by you. And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the Lord. As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I *am* the Lord, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I *am* the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

Moreover the word of the Lord came unto me, saying, Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field; and say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it: it shall not be quenched. Then said I, Ah Lord God! they say of me, Doth he not speak parables?

EIGHTEENTH SUNDAY AFTER TRINITY.

EVENING. EZEKIEL XXIV.

A GAIN in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying, Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set *it* on, and also pour water into it: gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones. Take the choice of the flock, and burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust; that it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered. Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed. She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire. In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. I the LORD have spoken *it*: it shall come to pass, and I will do *it*; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

Also the word of the LORD came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men. So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest *so*? Then I answered them, The word of the LORD came unto me, saying, Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men. And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

NINETEENTH SUNDAY AFTER TRINITY.

Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord God. Also, thou son of man, *shall it not be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, *that* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears? In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

The nineteenth Sunday after Trinity.

MORNING. DANIEL III.

NEBUCHADNEZZAR the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, *that* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: and whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, *Is it true*, O Shadrach, Meshach, and

NINETEENTH SUNDAY AFTER TRINITY.

Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

EVENING. DANIEL VI.

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a *petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night

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fasting: neither were instruments of musick brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

The twentieth Sunday after Trinity.

MORNING. JOEL II.

BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is nigh* at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust

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another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?

Then will the LORD be jealous for his land, and pity his people. Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: but I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

Fear not, O land: be glad and rejoice: for the LORD will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I *am* in the midst of Israel, and *that I am* the LORD your God, and none else: and my people shall never be ashamed.

And it shall come to pass afterward, *that* I will pour

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my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions : and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered : for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

EVENING. MICAH VI.

HEAR ye now what the LORD saith ; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth : for the LORD hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee ? and wherein have I wearied thee ? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants ; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal ; that ye may know the righteousness of the LORD.

Wherewith shall I come before the LORD, *and* bow myself before the high God ? shall I come before him with burnt offerings, with calves of a year old ? will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil ? shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul ? He hath shewed thee, O man, what *is* good ; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ? The LORD's voice crieth unto the city, and *the man of* wisdom shall see thy name : hear ye the rod, and who hath appointed it.

Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable ? Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights ? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth. Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins. Thou shalt eat, but not be satisfied ; and thy casting down *shall be* in the midst of thee ; and thou shalt take hold, but shalt not deliver ; and *that* which thou deliverest will I give up to the sword. Thou shalt sow, but thou shalt not reap ; thou shalt tread the olives, but thou shalt not anoint thee with oil ; and sweet wine, but shalt not drink wine.

For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels ; that I should make thee a desolation, and the inhabitants thereof an hissing : therefore ye shall bear the reproach of my people.

The twenty-first Sunday after Trinity.

MORNING. HABAKKUK II.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is not his!* how long? and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory. For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it. But the LORD *is* in his holy temple: let all the earth keep silence before him.

EVENING. PROVERBS I.

THE proverbs of Solomon the son of David, king of Israel ; To know wisdom and instruction ; to perceive the words of understanding ; to receive the instruction of wisdom, justice, and judgment, and equity ; to give subtilty to the simple, to the young man knowledge and discretion. A wise *man* will hear, and will increase learning ; and a man of understanding shall attain unto wise counsels : to understand a proverb, and the interpretation ; the words of the wise, and their dark sayings.

The fear of the LORD is the beginning of knowledge : *but* fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother : for they *shall be* an ornament of grace unto thy head, and chains about thy neck.

My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause : let us swallow them up alive as the grave ; and whole, as those that go down into the pit : we shall find all precious substance, we shall fill our houses with spoil : cast in thy lot among us ; let us all have one purse : my son, walk not thou in the way with them ; refrain thy foot from their path : for their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their *own* blood ; they lurk privily for their *own* lives. So *are* the ways of every one that is greedy of gain ; *which* taketh away the life of the owners thereof.

Wisdom crieth without ; she uttereth her voice in the streets : she crieth in the chief place of concourse, in the openings of the gates : in the city she uttereth her words, *saying*, How long, ye simple ones, will ye love simplicity ? and the scorers delight in their scorning, and fools hate knowledge ? Turn you at my reproof : behold, I will pour out my spirit unto you, I will make known my words unto you.

Because I have called, and ye refused ; I have stretched out my hand, and no man regarded ; but ye have set at nought all my counsel, and would none of my reproof : I also will laugh at your calamity ; I will mock when your fear cometh ; when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me : for that they hated knowledge, and did not choose the fear of the LORD : they would none of my counsel : they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

The twenty-second Sunday after Trinity.

MORNING. PROVERBS II.

MY son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as *for* hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding. He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil *man*, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, *and* delight in the frowardness of the wicked; whose ways *are* crooked, and *they* froward in their paths: to deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good *men*, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

EVENING. PROVERBS III.

MY son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man.

Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honour the LORD with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

My son, despise not the chastening of the LORD; neither be weary of his correction: for whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding. For the merchandise of it is better

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than the merchandise of silver, and the gain thereof than fine gold. She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days *is* in her right hand; and in her left hand riches and honour. Her ways *are* ways of pleasantness, and all her paths *are* peace. She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her. The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.

My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the LORD shall be thy confidence, and shall keep thy foot from being taken.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*. Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee. Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Strive not with a man without cause, if he have done thee no harm.

Envy thou not the oppressor, and choose none of his ways. For the froward *is* abomination to the LORD: but his secret *is* with the righteous.

The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scornors: but he giveth grace unto the lowly. The wise shall inherit glory: but shame shall be the promotion of fools.

The twenty-third Sunday after Trinity.

MORNING. PROVERBS XI.

A FALSE balance *is* abomination to the LORD: but a just weight *is* his delight. *When* pride cometh, then cometh shame: but with the lowly *is* wisdom. The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. Riches profit not in the day of wrath: but righteousness delivereth from death. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness. When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth. The righteous *is* delivered out of trouble, and the wicked cometh in his stead. An hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered. When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting. By the blessing of the upright the city *is* exalted: but it *is* overthrown by the mouth of the wicked. He that *is*

TWENTY-THIRD SUNDAY AFTER TRINITY.

void of wisdom despiseth his neighbour : but a man of understanding holdeth his peace. A talebearer revealeth secrets : but he that is of a faithful spirit concealeth the matter. Where no counsel *is*, the people fall : but in the multitude of counsellors *there is* safety. He that is surety for a stranger shall smart *for it* : and he that hateth suretiship is sure. A gracious woman retaineth honour : and strong *men* retain riches. The merciful man doeth good to his own soul : but *he that is* cruel troubleth his own flesh. The wicked worketh a deceitful work : but to him that soweth righteousness *shall be* a sure reward. As righteousness *tendeth* to life : so he that pursueth evil *pursueth it* to his own death. They that are of a froward heart *are* abomination to the LORD : but *such as are* upright in *their way are* his delight. *Though* hand *join* in hand, the wicked shall not be unpunished : but the seed of the righteous shall be delivered. *As* a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion. The desire of the righteous *is* only good : *but* the expectation of the wicked *is* wrath. There is that scattereth, and yet increaseth ; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty. The liberal soul shall be made fat : and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him : but blessing *shall be* upon the head of him that selleth *it*. He that diligently seeketh good procureth favour : but he that seeketh mischief, it shall come unto him. He that trusteth in his riches shall fall : but the righteous shall flourish as a branch. He that troubleth his own house shall inherit the wind : and the fool *shall be* servant to the wise of heart. The fruit of the righteous *is* a tree of life ; and he that winneth souls *is* wise. Behold, the righteous shall be recompensed in the earth : much more the wicked and the sinner.

EVENING. PROVERBS XII.

WHOSO loveth instruction loveth knowledge : but he that hateth reproof *is* brutish. A good *man* obtaineth favour of the LORD : but a man of wicked devices will he condemn. A man shall not be established by wickedness : but the root of the righteous shall not be moved. A virtuous woman *is* a crown to her husband : but she that maketh ashamed *is* as rottenness in his bones. The thoughts of the righteous *are* right : *but* the counsels of the wicked *are* deceit. The words of the wicked *are* to lie in wait for blood : but the mouth of the upright shall deliver them. The wicked are overthrown, and *are* not : but the house of the righteous shall stand. A man shall be commended according to his wisdom : but he that is of a perverse heart shall be despised. *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread. A righteous *man* regardeth the life of his beast : but the tender mercies of the wicked *are* cruel. He that tilleth his land shall be satisfied with bread : but he that followeth vain *persons is* void of understanding. The wicked desireth the net of evil *men* : but the root of the righteous yieldeth *fruit*. The wicked is snared by the transgression of *his* lips : but the just shall come out of trouble. A man shall be satisfied with good by the fruit of *his* mouth : and the recompence of

EVENING. PROVERBS I.

THE proverbs of Solomon the son of David, king of Israel ; To know wisdom and instruction ; to perceive the words of understanding ; to receive the instruction of wisdom, justice, and judgment, and equity ; to give subtilty to the simple, to the young man knowledge and discretion. A wise *man* will hear, and will increase learning ; and a man of understanding shall attain unto wise counsels : to understand a proverb, and the interpretation ; the words of the wise, and their dark sayings.

The fear of the LORD is the beginning of knowledge : *but* fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother : for they *shall be* an ornament of grace unto thy head, and chains about thy neck.

My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause : let us swallow them up alive as the grave ; and whole, as those that go down into the pit : we shall find all precious substance, we shall fill our houses with spoil : cast in thy lot among us ; let us all have one purse : my son, walk not thou in the way with them ; refrain thy foot from their path : for their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their *own* blood ; they lurk privily for their *own* lives. So *are* the ways of every one that is greedy of gain ; *which* taketh away the life of the owners thereof.

Wisdom crieth without ; she uttereth her voice in the streets : she crieth in the chief place of concourse, in the openings of the gates : in the city she uttereth her words, *saying*, How long, ye simple ones, will ye love simplicity ? and the scorers delight in their scorning, and fools hate knowledge ? Turn you at my reproof : behold, I will pour out my spirit unto you, I will make known my words unto you.

Because I have called, and ye refused ; I have stretched out my hand, and no man regarded ; but ye have set at nought all my counsel, and would none of my reproof : I also will laugh at your calamity ; I will mock when your fear cometh ; when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me : for that they hated knowledge, and did not choose the fear of the LORD : they would none of my counsel : they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

The twenty-second Sunday after Trinity.

MORNING. PROVERBS II.

MY son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding. He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil *man*, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, *and* delight in the frowardness of the wicked; whose ways *are* crooked, and *they* froward in their paths: to deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good *men*, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

EVENING. PROVERBS III.

MY son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man.

Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honour the LORD with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

My son, despise not the chastening of the LORD; neither be weary of his correction: for whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding. For the merchandise of it *is* better

TWENTY-THIRD SUNDAY AFTER TRINITY.

than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.

My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the LORD shall be thy confidence, and shall keep thy foot from being taken.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee. Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Strive not with a man without cause, if he have done thee no harm.

Envy thou not the oppressor, and choose none of his ways. For the froward is abomination to the LORD: but his secret is with the righteous.

The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scornors: but he giveth grace unto the lowly. The wise shall inherit glory: but shame shall be the promotion of fools.

The twenty-third Sunday after Trinity.

MORNING. PROVERBS XI.

A FALSE balance is abomination to the LORD: but a just weight is his delight. When pride cometh, then cometh shame: but with the lowly is wisdom. The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. Riches profit not in the day of wrath: but righteousness delivereth from death. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness. When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth. The righteous is delivered out of trouble, and the wicked cometh in his stead. An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered. When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting. By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. He that is

TWENTY-THIRD SUNDAY AFTER TRINITY.

void of wisdom despiseth his neighbour : but a man of understanding holdeth his peace. A talebearer revealeth secrets : but he that is of a faithful spirit concealeth the matter. Where no counsel *is*, the people fall : but in the multitude of counsellors *there is* safety. He that is surety for a stranger shall smart *for it* : and he that hateth suretiship is sure. A gracious woman retaineth honour : and strong *men* retain riches. The merciful man doeth good to his own soul : but *he that is* cruel troubleth his own flesh. The wicked worketh a deceitful work : but to him that soweth righteousness *shall be* a sure reward. As righteousness *tendeth* to life : so he that pursueth evil *pursueth it* to his own death. They that are of a froward heart *are* abomination to the LORD : but *such as are* upright in *their* way *are* his delight. *Though* hand *join* in hand, the wicked shall not be unpunished : but the seed of the righteous shall be delivered. *As* a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion. The desire of the righteous *is* only good : *but* the expectation of the wicked *is* wrath. There is that scattereth, and yet increaseth ; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty. The liberal soul shall be made fat : and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him : but blessing *shall be* upon the head of him that selleth *it*. He that diligently seeketh good procureth favour : but he that seeketh mischief, it shall come unto him. He that trusteth in his riches shall fall : but the righteous shall flourish as a branch. He that troubleth his own house shall inherit the wind : and the fool *shall be* servant to the wise of heart. The fruit of the righteous *is* a tree of life ; and he that winneth souls *is* wise. Behold, the righteous shall be recompensed in the earth : much more the wicked and the sinner.

EVENING. PROVERBS XII.

WHOSO loveth instruction loveth knowledge : but he that hateth reproof *is* brutish. A good *man* obtaineth favour of the LORD : but a man of wicked devices will he condemn. A man shall not be established by wickedness : but the root of the righteous shall not be moved. A virtuous woman *is* a crown to her husband : but she that maketh ashamed *is* as rottenness in his bones. The thoughts of the righteous *are* right : *but* the counsels of the wicked *are* deceit. The words of the wicked *are* to lie in wait for blood : but the mouth of the upright shall deliver them. The wicked are overthrown, and *are* not : but the house of the righteous shall stand. A man shall be commended according to his wisdom : but he that is of a perverse heart shall be despised. *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread. A righteous *man* regardeth the life of his beast : but the tender mercies of the wicked *are* cruel. He that tilleth his land shall be satisfied with bread : but he that followeth vain *persons is* void of understanding. The wicked desireth the net of evil *men* : but the root of the righteous yieldeth *fruit*. The wicked is snared by the transgression of *his* lips : but the just shall come out of trouble. A man shall be satisfied with good by the fruit of *his* mouth : and the recompence of

TWENTY-FOURTH SUNDAY AFTER TRINITY.

a man's hands shall be rendered unto him. The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise. A fool's wrath is presently known: but a prudent *man* covereth shame. *He that* speaketh truth sheweth forth righteousness: but a false witness deceit. There is that speaketh like the piercings of a sword: but the tongue of the wise is health. The lip of truth shall be established for ever: but a lying tongue is but for a moment. Deceit is in the heart of them that imagine evil: but to the counselors of peace is joy. There shall no evil happen to the just: but the wicked shall be filled with mischief. Lying lips are abomination to the LORD: but they that deal truly are his delight. A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness. The hand of the diligent shall bear rule: but the slothful shall be under tribute. Heaviness in the heart of man maketh it stoop: but a good word maketh it glad. The righteous is more excellent than his neighbour: but the way of the wicked seduceth them. The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man is precious. In the way of righteousness is life; and in the pathway thereof there is no death.

The twenty-fourth Sunday after Trinity.

MORNING. PROVERBS XIII.

A WISE son *heareth* his father's instruction: but a scorner *heareth* not rebuke. A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence. He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction. The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat. A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame. Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth the sinner. There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches. The ransom of a man's life are his riches: but the poor *heareth* not rebuke. The light of the righteous rejoiceth: but the lamp of the wicked shall be put out. Only by pride cometh contention: but with the well advised is wisdom. Wealth *gotten* by vanity shall be diminished: but he that gathereth by labour shall increase. Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. The law of the wise is a fountain of life, to depart from the snares of death. Good understanding giveth favour: but the way of transgressors is hard. Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly. A wicked messenger falleth into mischief: but a faithful ambassador is health. Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honoured. The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil. He

that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed. Evil pursueth sinners: but to the righteous good shall be repayed. A good *man* leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just. Much food is in the tillage of the poor: but there is *that* is destroyed for want of judgment. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes. The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

EVENING. PROVERBS XIV.

EVERY wise woman buildeth her house: but the foolish plucketh it down with her hands. He that walketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him. In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them. Where no oxen *are*, the crib is clean: but much increase is by the strength of the ox. A faithful witness will not lie: but a false witness will utter lies. A scorner seeketh wisdom, and *findeth it* not: but knowledge is easy unto him that understandeth. Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge. The wisdom of the prudent is to understand his way: but the folly of fools is deceit. Fools make a mock at sin: but among the righteous *there is* favour. The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish. There is a way which seemeth right unto a man, but the end thereof *are* the ways of death. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness. The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself. The simple believeth every word: but the prudent *man* looketh well to his going. A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident. *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated. The simple inherit folly: but the prudent are crowned with knowledge. The evil bow before the good; and the wicked at the gates of the righteous. The poor is hated even of his own neighbour: but the rich *hath* many friends. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he. Do they not err that devise evil? but mercy and truth *shall be* to them that devise good. In all labour there is profit: but the talk of the lips *tendeth* only to penury. The crown of the wise is their riches: but the foolishness of fools is folly. A true witness delivereth souls: but a deceitful *witness* speaketh lies. In the fear of the LORD is strong confidence: and his children shall have a place of refuge. The fear of the LORD is a fountain of life, to depart from the snares of death. In the multitude of people is the king's honour: but in the want of people is the destruction of the prince. *He that is* slow to wrath is of great understanding: but *he that is* hasty of spirit exalteth folly. A sound heart is the life of the flesh: but envy the rottenness of the bones. He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor. The wicked

TWENTY-FIFTH SUNDAY AFTER TRINITY.

is driven away in his wickedness: but the righteous hath hope in his death. Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known. Righteousness exalteth a nation: but sin *is* a reproach to any people. The king's favour *is* toward a wise servant: but his wrath *is against* him that causeth shame.

The twenty-fifth Sunday after Trinity.

MORNING. PROVERBS XV.

A SOFT answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. The eyes of the LORD *are* in every place, beholding the evil and the good. A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit. A fool despiseth his father's instruction: but he that regardeth reproof is prudent. In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble. The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so. The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight. The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness. Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die. Hell and destruction *are* before the LORD: how much more then the hearts of the children of men? A scorner loveth not one that reproveth him: neither will he go unto the wise. A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness. All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast. Better *is* little with the fear of the LORD than great treasure and trouble therewith. Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith. A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife. The way of the slothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain. A wise son maketh a glad father: but a foolish man despiseth his mother. Folly *is* joy to *him that is* destitute of wisdom: but a man of understanding walketh uprightly. Without counsel purposes are disappointed: but in the multitude of counsellors they are established. A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it!* The way of life *is* above to the wise, that he may depart from hell beneath. The LORD will destroy the house of the proud: but he will establish the border of the widow. The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* pleasant words. He that is greedy of gain troubleth his own house; but he that hateth gifts shall live. The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things. The LORD *is* far from the wicked: but he heareth the prayer of the righteous. The light of the eyes rejoiceth the heart: *and* a good report maketh the

TWENTY-FIFTH SUNDAY AFTER TRINITY.

bones fat. The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding. The fear of the LORD is the instruction of wisdom; and before honour is humility.

EVENING. PROVERBS XVI.

THE preparations of the heart in man, and the answer of the tongue, is from the LORD. All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits. Commit thy works unto the LORD, and thy thoughts shall be established. The LORD hath made all *things* for himself: yea, even the wicked for the day of evil. Every one *that is* proud in heart is an abomination to the LORD: *though* hand join in hand, he shall not be unpunished. By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil. When a man's ways please the LORD, he maketh even his enemies to be at peace with him. Better is a little with righteousness than great revenues without right. A man's heart deviseth his way: but the LORD directeth his steps. A divine sentence is in the lips of the king: his mouth transgresseth not in judgment. A just weight and balance *are* the LORD's: all the weights of the bag *are* his work. *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness. Righteous lips *are* the delight of kings; and they love him that speaketh right. The wrath of a king *is as* messengers of death: but a wise man will pacify it. In the light of the king's countenance *is* life; and his favour *is as* a cloud of the latter rain. How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver! The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul. Pride *goeth* before destruction, and an haughty spirit before a fall. Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud. He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy *is* he. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly. The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones. There is a way that seemeth right unto a man, but the end thereof *are* the ways of death. He that laboureth laboureth for himself; for his mouth craveth it of him. An ungodly man diggeth up evil: and in his lips *there is as* a burning fire. A froward man soweth strife: and a whisperer separateth chief friends. A violent man enticeth his neighbour, and leadeth him into the way *that is* not good. He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass. The hoary head *is* a crown of glory, *if* it be found in the way of righteousness. *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city. The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

The twenty-sixth Sunday after Trinity.

MORNING. PROVERBS XVII.

BBETTER is a dry morsel, and quietness therewith, than an house full of sacrifices *with* strife. A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren. The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts. A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue. Whoso mocketh the poor reproacheth his Maker: *and* he that is glad at calamities shall not be unpunished. Children's children *are* the crown of old men; and the glory of children *are* their fathers. Excellent speech becometh not a fool: much less do lying lips a prince. A gift *is as* a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth. He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends. A reproof entereth more into a wise man than an hundred stripes into a fool. An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him. Let a bear robbed of her whelps meet a man, rather than a fool in his folly. Whoso rewardeth evil for good, evil shall not depart from his house. The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with. He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the Lord. Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart to *it*? A friend loveth at all times, and a brother is born for adversity. A man void of understanding striketh hands, *and* becometh surety in the presence of his friend. He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction. He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief. He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy. A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones. A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment. Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth. A foolish son *is* a grief to his father, and bitterness to her that bare him. Also to punish the just *is* not good, *nor* to strike princes for equity. He that hath knowledge spareth his words: *and* a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

EVENING. PROVERBS XIX.

BBETTER is the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool. Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth. The foolishness of man perverteth his way: and his heart fretteth against the Lord. Wealth maketh many friends; but the poor is separated from his neighbour. A false witness shall not be unpunished, and

TWENTY-SIXTH SUNDAY AFTER TRINITY.

he that speaketh lies shall not escape. Many will intreat the favour of the prince: and every man is a friend to him that giveth gifts. All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him. He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good. A false witness shall not be unpunished, and he that speaketh lies shall perish. Delight is not seemly for a fool; much less for a servant to have rule over princes. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression. The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass. A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping. House and riches are the inheritance of fathers: and a prudent wife is from the LORD. Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die. He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again. Chasten thy son while there is hope, and let not thy soul spare for his crying. A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end. There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand. The desire of a man is his kindness: and a poor man is better than a liar. The fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil. A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again. Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach. Cease, my son, to hear the instruction that causeth to err from the words of knowledge. An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity. Judgments are prepared for scorners, and stripes for the back of fools.

PROPER LESSONS

TO BE READ AT

MORNING AND EVENING PRAYER

ON

HOLY-DAYS THROUGHOUT THE YEAR.

Saint Andrew's Day.

MORNING. PROVERBS XX.

WINE is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. The fear of a king is as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul. *It is* an honour for a man to cease from strife: but every fool will be meddling. The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and *have* nothing. Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out. Most men will proclaim every one his own goodness: but a faithful man who can find? The just *man* walketh in his integrity: his children *are* blessed after him. A king that sitteth in the throne of judgment scattereth away all evil with his eyes. Who can say, I have made my heart clean, I am pure from my sin? Divers weights, *and* divers measures, both of them *are* alike abomination to the LORD. Even a child is known by his doings, whether his work *be* pure, and whether *it be* right. The hearing ear, and the seeing eye, the LORD hath made even both of them. Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread. *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth. There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel. Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman. Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel. *Every* purpose is established by counsel: and with good advice make war. He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed. Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee. Divers weights *are* an abomination unto the LORD; and a false balance *is* not good. Man's goings *are* of the LORD; how can a man then understand his own way? *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make enquiry. A wise king scattereth the wicked, and bringeth the wheel over

SAINT ANDREW'S DAY.

them. The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly. Mercy and truth preserve the king: and his throne is upholden by mercy. The glory of young men *is* their strength: and the beauty of old men *is* the grey head. The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly.

EVENING. PROVERBS XXI.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will. Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts. To do justice and judgment *is* more acceptable to the LORD than sacrifice. An high look, and a proud heart, *and* the plowing of the wicked, *is* sin. The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want. The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death. The robbery of the wicked shall destroy them; because they refuse to do judgment. The way of man *is* froward and strange: but *as for* the pure, his work *is* right. *It is* better to dwell in a corner of the housetop, than with a brawling woman in a wide house. The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes. When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge. The righteous *man* wisely considereth the house of the wicked: but God overthroweth the wicked for *their* wickedness. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. A gift in secret pacifieth anger: and a reward in the bosom strong wrath. *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity. The man that wandereth out of the way of understanding shall remain in the congregation of the dead. He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich. The wicked *shall be* a ransom for the righteous, and the transgressor for the upright. *It is* better to dwell in the wilderness, than with a contentious and an angry woman. *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. He that followeth after righteousness and mercy findeth life, righteousness, and honour. A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof. Whoso keepeth his mouth and his tongue keepeth his soul from troubles. Proud *and* haughty scorner *is* his name, who dealeth in proud wrath. The desire of the slothful killeth him; for his hands refuse to labour. He coveteth greedily all the day long: but the righteous giveth and spareth not. The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind? A false witness shall perish: but the man that heareth speaketh constantly. A wicked man hardeneth his face: but *as for* the upright, he directeth his way. *There is* no wisdom nor understanding nor counsel against the LORD. The horse *is* prepared against the day of battle: but safety *is* of the LORD.

Saint Thomas the Apostle.

MORNING. PROVERBS XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat. Labour not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words. Speak not in the ears of a fool: for he will despise the wisdom of thy words. Remove not the old landmark; and enter not into the fields of the fatherless: for their redeemer is mighty; he shall plead their cause with thee. Apply thine heart unto instruction, and thine ears to the words of knowledge. Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell. My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things. Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. For surely there is an end; and thine expectation shall not be cut off. Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. Harken unto thy father that begat thee, and despise not thy mother when she is old. Buy the truth, and sell it not; also wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. My son, give me thine heart, and let thine eyes observe my ways. For a whore is a deep ditch; and a strange woman is a narrow pit. She also lieth in wait as for a prey, and increaseth the transgressors among men. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

EVENING. PROVERBS XXIV.

BE not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk of mischief. Through wisdom is an house builded; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man *is* strong; yea, a man of knowledge increaseth strength. For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety. Wisdom *is* too high for a fool: he openeth not his mouth in the gate. He that deviseth to do evil shall be called a mischievous person. The thought of foolishness *is* sin: and the scorner is an abomination to men. *If* thou faint in the day of adversity, thy strength *is* small. If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to *every* man according to his works? My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet to thy taste: so *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off. Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place: for a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the LORD see *it*, and it displease him, and he turn away his wrath from him. Fret not thyself because of evil *men*, neither be thou envious at the wicked; for there shall be no reward to the evil *man*; the candle of the wicked shall be put out. My son, fear thou the LORD and the king: *and* meddle not with them that are given to change: for their calamity shall rise suddenly; and who knoweth the ruin of them both? These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment. He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him: but to them that rebuke *him* shall be delight, and a good blessing shall come upon them. *Every man* shall kiss *his* lips that giveth a right answer. Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house. Be not a witness against thy neighbour without cause; and deceive *not* with thy lips. Say not, I will do so to him as he hath done to me: I will render to the man according to his work. I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, *and* considered *it* well: I looked upon *it*, *and* received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come *as* one that travelleth; and thy want as an armed man.

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Christmas = Day.

MORNING. ISAIAH IX. to ver. 8.

NEVERTHELESS the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Second Lesson, LUKE II. to ver. 15.

EVENING. ISAIAH VII. ver. 10 to ver. 17.

MOREOVER the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

Second Lesson, TITUS III. ver. 4 to ver. 9.

Saint Stephen's Day.

MORNING. PROVERBS XXVIII.

THE wicked flee when no man pursueth: but the righteous are bold as a lion. For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge the state *thereof* shall be prolonged. A poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food. They that forsake the law praise the wicked: but such as keep the law contend with them. Evil men understand not judgment: but they that seek the LORD understand all *things*. Better *is* the poor that walketh in his uprightness, than *he that* is perverse in his ways, though he *be* rich.

SAINT STEPHEN'S DAY.

Whoso keepeth the law *is* a wise son : but he that is a companion of riotous *men* shameth his father. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. He that turneth away his ear from hearing the law, even his prayer *shall be* abomination. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit : but the upright shall have good *things* in possession. The rich man *is* wise in his own conceit ; but the poor that hath understanding searcheth him out. When righteous *men* do rejoice, *there is* great glory : but when the wicked rise, a man is hidden. He that covereth his sins shall not prosper : but whoso confesseth and forsaketh *them* shall have mercy. Happy *is* the man that feareth alway : but he that hardeneth his heart shall fall into mischief. *As* a roaring lion, and a ranging bear ; *so is* a wicked ruler over the poor people. The prince that wanteth understanding *is* also a great oppressor : *but* he that hateth covetousness shall prolong *his* days. A man that doeth violence to the blood of *any* person shall flee to the pit ; let no man stay him. Whoso walketh uprightly shall be saved : but *he that is* perverse in *his* ways shall fall at once. He that tilleth his land shall have plenty of bread : but he that followeth after vain *persons* shall have poverty enough. A faithful man shall abound with blessings : but he that maketh haste to be rich shall not be innocent. To have respect of persons *is* not good : for for a piece of bread *that* man will transgress. He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him. He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue. Whoso robbeth his father or his mother, and saith, *It is* no transgression ; the same *is* the companion of a destroyer. He that is of a proud heart stirreth up strife : but he that putteth his trust in the Lord shall be made fat. He that trusteth in his own heart is a fool : but whoso walketh wisely, he shall be delivered. He that giveth unto the poor shall not lack : but he that hideth his eyes shall have many a curse. When the wicked rise, men hide themselves : but when they perish, the righteous increase.

Second Lesson, ACTS VI. ver. 8, and chap. VII. to ver. 30.

EVENING. ECCLESIASTES IV.

SO I returned, and considered all the oppressions that are done under the sun : and behold the tears of *such as* were oppressed, and they had no comforter ; and on the side of their oppressors *there was* power ; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better *is* he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit. The fool foldeth his hands together, and eateth his own flesh. Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

Then I returned, and I saw vanity under the sun. There

SAINT JOHN THE EVANGELIST'S DAY.

is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it is a sore travail.

Two *are* better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up. Again, if two lie together, then they have heat: but how can one be warm *alone*? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

Better *is* a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor. I considered all the living which walk under the sun, with the second child that shall stand up in his stead. *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

Second Lesson, Acts VII. ver. 30 to ver. 55.

Saint John the Evangelist's Day.

MORNING. ECCLESIASTES V.

KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words. When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed. Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

Moreover the profit of the earth is for all: the king *himself* is served by the field. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity. When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding of *them* with their eyes? The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to

THE INNOCENTS' DAY.

their hurt. But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also *is* a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

Behold *that* which I have seen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for *it is* his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; *this is* the gift of God. For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

Second Lesson, REVELATION I.

EVENING. ECCLESIASTES VI.

THERE is an evil which I have seen under the sun, and *it is* common among men: a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: *this is* vanity, and it is an evil disease.

If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known *any thing*: this hath more rest than the other.

Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place? All the labour of man *is* for his mouth, and yet the appetite is not filled. For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

Better *is* the sight of the eyes than the wandering of the desire: *this is* also vanity and vexation of spirit. That which hath been is named already, and it is known that *it is* man: neither may he contend with him that is mightier than he.

Seeing there be many things that increase vanity, what *is* man the better? For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

Second Lesson, REVELATION XXII.

The Innocents' Day.

MORNING. JEREMIAH XXXI. to ver. 18.

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people *which were* left of the

THE INNOCENTS' DAY.

sword found grace in the wilderness; *even* Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things. For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my firstborn.

Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not. Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

EVENING. WISDOM I.

LOVE righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him. For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him. For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise. For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin. For the holy spirit of discipline will flee deceit, and remove from thoughts that are without

THE CIRCUMCISION OF CHRIST.

understanding, and will not abide when unrighteousness cometh in. For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice. Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him. For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds. For the ear of jealousy heareth all things: and the noise of murmurings is not hid. Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that believeth slayeth the soul. Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands. For God made not death: neither hath he pleasure in the destruction of the living. For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: (for righteousness is immortal :) but ungodly men with their works and words called *it* to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

The Circumcision of Christ.

MORNING. GENESIS XVII.

AND when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, *I am* the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. *This is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in

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your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham.

And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Second Lesson, ROMANS II.

EVENING. DEUTERONOMY X. ver. 12.

AND now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, to keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens *is* the LORD's thy God, the earth *also*, with all that therein *is*. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the

THE EPIPHANY.

LORD thy God ; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons ; and now the LORD thy God hath made thee as the stars of heaven for multitude.

Second Lesson, COLOSSIANS II.

The Epiphany.

MORNING. ISAIAH LX.

ARISE, shine ; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people : but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at *thy* side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : they shall bring gold and incense ; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who *are* these *that* fly as a cloud, and as the doves to their windows ? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee : for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually ; they shall not be shut day nor night ; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may* be brought. For the nation and kingdom that will not serve thee shall perish ; yea, *those* nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings : and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring

THE EPIPHANY.

gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

Second Lesson, LUKE III. to ver. 23.

EVENING. ISAIAH XLIX.

LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou *art* my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment is with the LORD, and my work with my God.

And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

Sing, O heavens; and be joyful, O earth; and break forth
Sing, O mountains: for the LORD hath comforted his

THE CONVERSION OF SAINT PAUL

people, and will have mercy upon his afflicted. But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

Second Lesson, JOHN II. to ver. 12.

The Conversion of Saint Paul.

MORNING. WISDOM V.

THEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach: we fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath

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not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with *our* vaunting brought us? All those things are passed away like a shadow, and as a post that hasted by; and as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found; or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness. For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of *his* enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast *as* out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

Second Lesson, Acts XXII. to ver. 22.

EVENING. WISDOM VI.

HEAR therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels. Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God; horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places. For mercy will soon pardon the meanest: but mighty

THE PURIFICATION OF SAINT MARY.

men shall be mightily tormented. For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike. But a sore trial shall come upon the mighty. Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away. For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer. Wherefore set your affection upon my words; desire them, and ye shall be instructed. Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, in making herself first known unto them. Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors. To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care. For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought. For the very true beginning of her is the desire of discipline; and the care of discipline is love; and love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; and incorruption maketh us near unto God: therefore the desire of wisdom bringeth to a kingdom. If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore. As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth. Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom. But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people. Receive therefore instruction through my words, and it shall do you good.

Second Lesson, ACTS XXVI.

The Purification of Saint Mary.

MORNING. WISDOM IX.

O GOD of my fathers, and Lord of mercy, who hast made all things with thy word, and ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, and order the world according to equity and righteousness, and execute judgment with an upright heart: give me wisdom, that sitteth by thy throne; and reject me not from among thy children: for I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws. For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded. Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters: thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning. And wisdom was with thee: which knoweth th

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works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments. O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee. For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power. So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat. For what man is he that can know the counsel of God? or who can think what the will of the Lord is? For the thoughts of mortal men are miserable, and our devices are but uncertain. For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out? And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above? For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

EVENING. WISDOM XII.

FOR thine incorruptible Spirit is in all things. Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord. For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land, whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices; and also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood, with their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help: that the land, which thou esteemedst above all other, might receive a worthy colony of God's children. Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little. Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word: but executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed. For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned. For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand against thee, to be revenged for the unrighteous men? For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright. Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished. Forsomuch then as thou art righteous

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thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished. For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all. For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest. But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt. But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins. For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice: with how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises? Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy. Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations. For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding. Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them. But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God. For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know; and therefore came extreme damnation upon them.

Saint Matthias's Day.

MORNING. WISDOM XIX.

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do; how that having given them leave to depart, and sent them hastily away, they would repent and pursue them. For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone. For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments: and that thy people might pass a wonderful way: but they might find a strange death. For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt: *as namely*, a cloud shadowing the camp; and

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where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field: wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders. For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them. For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes. But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats. For quails came up unto them from the sea for their contentment. And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers. For the *Sodomites* did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them. And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly: but these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them. Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors. For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done. For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground. The fire had power in the water, forgetting his own virtue: and the water forgot his own quenching nature. On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat, that was of nature apt to melt. For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

EVENING. ECCLESIASTICUS I.

ALL wisdom *cometh* from the Lord, and is with him for ever. Who can number the sand of the sea, and the drops of rain, and the days of eternity? Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom? Wisdom hath been created before all things, and the understanding of prudence from everlasting. The word of God most high is the fountain of wisdom; and her ways are everlasting commandments. To whom hath the root of wisdom been revealed? or who hath known her wise counsels? [Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?] There is one wise and greatly to be feared, the Lord sitting upon his throne. He created her, and saw her, and numbered her, and poured her out upon all his works. She is with all flesh according to his gift, and he

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hath given her to them that love him. The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing. The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life. Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death. To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb. She hath built an everlasting foundation with men, and she shall continue with their seed. To fear the Lord is fulness of wisdom, and filleth men with her fruits. She filleth all their house with things desirable, and the garners with her increase. The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him. Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast. The root of wisdom is to fear the Lord, and the branches thereof are long life. The fear of the Lord driveth away sins: and where it is present, it turneth away wrath. A furious man cannot be justified; for the sway of his fury shall be his destruction. A patient man will bear for a time, and afterward joy shall spring up unto him. He will hide his words for a time, and the lips of many shall declare his wisdom. The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner. If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee. For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight. Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart. Be not an hypocrite in the sight of men, and take good heed what thou speakest. Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

The Annunciation of the Virgin Mary.

MORNING. ECCLESIASTICUS II.

MY son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure, and make not haste in time of trouble. Cleave unto him, and depart not away, that thou mayest be increased at thy last end. Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate. For gold is tried in the fire, and acceptable men in the furnace of adversity. Believe in him, and he will help thee; order thy way aright, and trust in him. Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall. Ye that fear the Lord, believe him; and your reward shall not fail. Ye that fear the Lord, hope for good, and for everlasting joy and mercy. Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him? For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and

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forgiveth sins, and saveth in time of affliction. Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways! Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended. Woe unto you that have lost patience! and what will ye do when the Lord shall visit you? They that fear the Lord will not disobey his word; and they that love him will keep his ways. They that fear the Lord will seek that which is wellpleasing unto him; and they that love him shall be filled with the law. They that fear the Lord will prepare their hearts, and humble their souls in his sight, *saying*, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

EVENING. ECCLESIASTICUS III.

HEAR me your father, O children, and do thereafter, that ye may be safe. For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. Whoso honoureth his father maketh an atonement for his sins: and he that honoureth his mother is as one that layeth up treasure. Whoso honoureth his father shall have joy of *his own* children; and when he maketh his prayer, he shall be heard. He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother. He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters. Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations. Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee. For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children. My son, help thy father in his age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength. For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up. In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather. He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God. My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved. The greater thou art, the more humble thyself, and thou shalt find favour before the Lord. Many are in high place, and of renown: but mysteries are revealed unto the meek. For the power of the Lord is great, and he is honoured of the lowly. Seek not out the things that are too hard for thee, neither search the things that are above thy strength. But what is commanded thee, think thereupon *with reverence*; for it is not needful for thee *to see with thine eyes* the things that are in secret. Be not curious in unnecessary matters: for more things are shewed unto thee than men understand. For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment. Without eyes thou shalt want light: profess not the knowledge therefore that thou hast

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not. A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein. An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin. In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him. The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man. Water will quench a flaming fire; and alms maketh an atonement for sins. And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

Wednesday before Easter.

MORNING. HOSEA XIII.

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney. Yet *I am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for *there is* no saviour beside me.

I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. Therefore I will be unto them as a lion: as a leopard by the way will I observe *them*: I will meet them as a bear *that is* bereaved of *her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

O Israel, thou hast destroyed thyself; but in me *is* thine help. I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took *him* away in my wrath. The iniquity of Ephraim *is* bound up; his sin *is* hid. The sorrows of a travelling woman shall come upon him: he *is* an unwise son; for he should not stay long in *the place of* the breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

Though he be fruitful among *his* brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

Second Lesson, JOHN XI. ver. 45.

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EVENING. HOSEA XIV.

O ISRAEL, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon. Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From me is thy fruit found. Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

Thursday before Easter.

MORNING. DANIEL IX.

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have trans-

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gressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week

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shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

Second Lesson, JOHN XIII.

EVENING. JEREMIAH XXXI.

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things. For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my firstborn.

Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not. Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

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I have surely heard Ephraim bemoaning himself *thus*: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou *art* the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD. Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man. Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, *and* mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld; and my sleep was sweet unto me.

Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: but this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name: If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out

GOOD FRIDAY.

beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be holy* unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

Good Friday.

MORNING. GENESIS XXII. to ver. 20.

AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*. And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am I*, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am I*. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me. And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said *to this day*, In the mount of the LORD it shall be seen.

And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*: that in blessing I will bless thee, and in multiplying I will multiply thy seed

EASTER EVEN.

as the stars of the heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies ; and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba ; and Abraham dwelt at Beer-sheba.

Second Lesson, JOHN XVIII.

EVENING. ISAIAH LIII.

WHO hath believed our report ? and to whom is the arm of the LORD revealed ? For he shall grow up before him as a tender plant, and as a root out of a dry ground : he hath no form nor comeliness ; and when we shall see him, *there is no beauty that we should desire him.* He is despised and rejected of men ; a man of sorrows, and acquainted with grief : and we hid as it were *our faces from him ;* he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities : the chastisement of our peace *was* upon him ; and with his stripes we are healed. All we like sheep have gone astray ; we have turned every one to his own way ; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither *was any* deceit in his mouth.

Yet it pleased the LORD to bruise him ; he hath put *him* to grief : when thou shalt make his soul an offering for sin, he shall see *his seed,* he shall prolong *his days,* and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and shall be satisfied :* by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors.

Second Lesson, 1 PETER II.

Easter Even.

MORNING. ZECHARIAH IX.

THE burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof : when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD. And Hamath also shall border thereby ; Tyrus, and Zidon, though it be very wise. And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea ; and she

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shall be devoured with fire. Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar. And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land. For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids.

Second Lesson, LUKE XXIII. ver. 50.

EVENING. EXODUS XIII.

AND the LORD spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten. This day came ye out in the month Abib.

And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day *shall be*

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a feast to the LORD. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year.

And it shall be when the LORD shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: and it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

Second Lesson, HEBREWS IV.

Monday in Easter=week.

MORNING. EXODUS XVI.

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the

children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us? And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD.

And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

And the LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground. And when the children of Israel saw *it*, they said one to another, It is manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.

This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the

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rulers of the congregation came and told Moses. And he said unto them, *This is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

And Moses said, *This is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. Now an omer *is* the tenth *part* of an ephah.

Second Lesson, MATTHEW XXVIII.

EVENING. EXODUS XVII.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the

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chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi: for he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

Second Lesson, ACTS III.

Tuesday in Easter=week.

MORNING. EXODUS XX.

AND God spake all these words, saying, I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for *in* six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

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And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking : and when the people saw *it*, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear : but let not God speak with us, lest we die. And Moses said unto the people, Fear not : for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen : in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone : for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Second Lesson, LUKE XXIV. to ver. 13.

EVENING. EXODUS XXXII.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us ; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf : and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw *it*, he built an altar before it ; and Aaron made proclamation, and said, To morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings ; and the people sat down to eat and to drink, and rose up to play.

And the LORD said unto Moses, Go, get thee down ; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves* : they have turned aside quickly out of the way which I commanded them : they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt. And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people : now therefore let me alone, that my wrath may wax hot against them, and that I may consume them : and I will make of thee a great nation. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand ? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the

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mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever. And the LORD repented of the evil which he thought to do unto his people.

And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written. And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp. And he said, *It is not* the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing do I hear.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief. For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.

And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among their enemies:) then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. There-

SAINT MARK'S DAY.

fore now go, lead the people unto *the place* of which I have spoken unto thee : behold, mine Angel shall go before thee : nevertheless in the day when I visit I will visit their sin upon them. And the LORD plagued the people, because they made the calf, which Aaron made.

Second Lesson, 1 CORINTHIANS XV.

Saint Mark's Day.

MORNING. ECCLESIASTICUS IV.

MY son, defraud not the poor of his living, and make not the needy eyes to wait long. Make not an hungry soul sorrowful ; neither provoke a man in his distress. Add not more trouble to an heart that is vexed ; and defer not to give to him that is in need. Reject not the supplication of the afflicted ; neither turn away thy face from a poor man. Turn not away thine eye from the needy, and give him none occasion to curse thee : for if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him. Get thyself the love of the congregation, and bow thy head to a great man. Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness. Deliver him that suffereth wrong from the hand of the oppressor ; and be not fainthearted when thou sittest in judgment. Be as a father unto the fatherless, and instead of an husband unto their mother : so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth. Wisdom exalteth her children, and layeth hold of them that seek her. He that loveth her loveth life ; and they that seek to her early shall be filled with joy. He that holdeth her fast shall inherit glory ; and wheresoever she entereth, the Lord will bless. They that serve her shall minister to the Holy One : and them that love her the Lord doth love. Whoso giveth ear unto her shall judge the nations : and he that attendeth unto her shall dwell securely. If a man commit himself unto her, he shall inherit her ; and his generation shall hold her in possession. For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws. Then will she return the straight way unto him, and comfort him, and shew him her secrets. But if he go wrong, she will forsake him, and give him over to his own ruin. Observe the opportunity, and beware of evil ; and be not ashamed when it concerneth thy soul. For there is a shame that bringeth sin ; and there is a shame which is glory and grace. Accept no person against thy soul, and let not the reverence of any man cause thee to fall. And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty. For by speech wisdom shall be known : and learning by the word of the tongue. In no wise speak against the truth ; but be abashed of the error of thine ignorance. Be not ashamed to confess thy sins ; and force not the course of the river. Make not thyself an underling to a foolish man ; neither accept the person of the mighty. Strive for the truth unto death, and the Lord shall fight for thee. Be not hasty in thy tongue, and in thy deeds slack and remiss. Be not

SAINT PHILIP AND SAINT JAMES'S DAY.

as a lion in thy house, nor frantick among thy servants. Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

EVENING. ECCLESIASTICUS V.

SET not thy heart upon thy goods; and say not, I have enough for my life. Follow not thine own mind and thy strength, to walk in the ways of thy heart: and say not, Who shall controul me for my works? for the Lord will surely revenge thy pride. Say not, I have sinned, and what harm hath happened unto me? for the Lord is long suffering, he will in no wise let thee go. Concerning propitiation, be not without fear to add sin unto sin: and say not, His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners. Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity. Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue. Be stedfast in thy understanding; and let thy word be the same. Be swift to hear; and let thy life be sincere; and with patience give answer. If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth. Honour and shame is in talk: and the tongue of man is his fall. Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue. Be not ignorant of any thing in a great matter or a small.

Saint Philip and Saint James's Day.

MORNING. ECCLESIASTICUS VII.

DO no evil, so shall no harm come unto thee. Depart from the unjust, and iniquity shall turn away from thee. My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold. Seek not of the Lord preeminence, neither of the king the seat of honour. Justify not thyself before the Lord; and boast not of thy wisdom before the king. Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumblingblock in the way of thy uprightness. Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people. Bind not one sin upon another; for in one thou shalt not be unpunished. Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it. Be not fainthearted when thou makest thy prayer, and neglect not to give alms. Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth. Devise not a lie against thy brother; neither do the like to thy friend. Use not to make any manner of lie: for the custom thereof is not good. Use not many words in a multitude of elders, and make not

SAINT PHILIP AND SAINT JAMES'S DAY.

much babbling when thou prayest. Hate not laborious work, neither husbandry, which the most High hath ordained. Number not thyself among the multitude of sinners, but remember that wrath will not tarry long. Humble thy soul greatly : for the vengeance of the ungodly is fire and worms. Change not a friend for any good by no means ; neither a faithful brother for the gold of Ophir. Forego not a wise and good woman : for her grace is above gold. Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee. Let thy soul love a good servant, and defraud him not of liberty. Hast thou cattle ? have an eye to them : and if they be for thy profit, keep them with thee. Hast thou children ? instruct them, and bow down their neck from their youth. Hast thou daughters ? have a care of their body, and shew not thyself cheerful toward them. Marry thy daughter, and so shalt thou have performed a weighty matter : but give her to a man of understanding. Hast thou a wife after thy mind ? forsake her not : but give not thyself over to a light woman. Honour thy father with thy whole heart, and forget not the sorrows of thy mother. Remember that thou wast begotten of them ; and how canst thou recompense them the things that they have done for thee ? Fear the Lord with all thy soul, and reverence his priests. Love him that made thee with all thy strength, and forsake not his ministers. Fear the Lord, and honour the priest : and give him his portion, as it is commanded thee ; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things. And stretch thine hand unto the poor, that thy blessing may be perfected. A gift hath grace in the sight of every man living ; and for the dead detain it not. Fail not to be with them that weep, and mourn with them that mourn. Be not slow to visit the sick : for that shall make thee to be beloved. Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

Second Lesson, JOHN I. ver. 43.

EVENING. ECCLESIASTICUS IX.

BE not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself. Give not thy soul unto a woman to set her foot upon thy substance. Meet not with an harlot, lest thou fall into her snares. Use not much the company of a woman that is a singer, lest thou be taken with her attempts. Gaze not on a maid, that thou fall not by those things that are precious in her. Give not thy soul unto harlots, that thou lose not thine inheritance. Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof. Turn away thine eye from a beautiful woman, and look not upon another's beauty ; for many have been deceived by the beauty of a woman ; for herewith love is kindled as a fire. Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine ; lest thine heart incline unto her, and so through thy desire thou fall into destruction. Forsake not an old friend ; for the new is not comparable to him : a new friend is as new wine ; when it is old, thou shalt drink it with pleasure. Envy not the glory of a sinner : for

THE ASCENSION-DAY.

thou knowest not what shall be his end. Delight not in the thing that the ungodly have pleasure in ; but remember they shall not go unpunished unto their grave. Keep thee far from the man that hath power to kill ; so shalt thou not doubt the fear of death : and if thou come unto him, make no fault, lest he take away thy life presently : remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city. As near as thou canst, guess at thy neighbour, and consult with the wise. Let thy talk be with the wise, and all thy communication in the law of the most High. And let just men eat and drink with thee ; and let thy glorying be in the fear of the Lord. For the hand of the artificer the work shall be commended : and the wise ruler of the people for his speech. A man of an ill tongue is dangerous in his city ; and he that is rash in his talk shall be hated.

The Ascension=Day.

MORNING. DEUTERONOMY X.

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly : and the LORD gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made ; and there they be, as the LORD commanded me.

And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera : there Aaron died, and there he was buried ; and Eleazar his son ministered in the priest's office in his stead. From thence they journeyed unto Gudgodah ; and from Gudgodah to Jotbath, a land of rivers of waters.

At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren ; the LORD is his inheritance, according as the LORD thy God promised him. And I stayed in the mount, according to the first time, forty days and forty nights ; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee. And the LORD said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, to keep the commandments of the LORD, and his statutes, which I command thee this day

THE ASCENSION-DAY.

for thy good? Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth *also*, with all that therein is. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

Second Lesson, LUKE XXIV. ver. 44.

EVENING. 2 KINGS II.

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it*; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know *it*; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw

MONDAY IN WHITSUN-WEEK.

him no more : and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan ; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah ? and when he also had smitten the waters, they parted hither and thither : and Elisha went over. And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

And they said unto him, Behold now, there be with thy servants fifty strong men ; let them go, we pray thee, and seek thy master : lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men ; and they sought three days, but found him not. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not ?

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth : but the water *is* naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters ; there shall not be from thence any more death or barren *land*. So the waters were healed unto this day, according to the saying of Elisha which he spake.

And he went up from thence unto Beth-el : and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head ; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them. And he went from thence to mount Carmel, and from thence he returned to Samaria.

Second Lesson, EPHESIANS IV. to ver. 17.

Monday in Whitsun=week.

MORNING. GENESIS XI. to ver. 10.

AND the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar ; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven ; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people *is* one, and they have all one language ; and this

MONDAY IN WHITSUN-WEEK.

they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

Second Lesson, 1 CORINTHIANS XII.

EVENING. NUMBERS XI. ver. 16 to ver. 30.

AND the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; *but* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt? And Moses said, The people, among whom I *am*, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave it unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease. But there remained two of *the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them!

Second Lesson, 1 CORINTHIANS XIV. to ver. 26.

Tuesday in Whitsun=week.

MORNING. 1 SAMUEL XIX. ver. 18.

SO David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. And it was told Saul, saying, Behold, David *is* at Naioth in Ramah. And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah. And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, *Is* Saul also among the prophets?

Second Lesson, 1 THESSALONIANS V. ver. 12 to ver. 24.

EVENING. DEUTERONOMY XXX.

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

SAINT BARNABAS THE APOSTLE.

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? but the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, *and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.* I call heaven and earth to record this day against you, *that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*

Second Lesson, 1 JOHN IV. to ver. 14.

Saint Barnabas the Apostle.

MORNING. ECCLESIASTICUS X.

A WISE judge will instruct his people; and the government of a prudent man is well ordered. As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein. An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited. The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable. In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour. Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices. Pride is hateful before God and man: and by both doth one commit iniquity. Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another. Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels. The physician cutteth off a long disease; and he that is to day a king to morrow shall die. For when a man is dead, he shall inherit creeping things, beasts, and worms. The beginning of pride is when one departeth from God, and his heart is turned away from his Maker. For pride is the

SAINT BARNABAS THE APOSTLE.

beginning of sin, and he that hath it shall pour out abomination : and therefore the Lord brought upon them strange calamities, and overthrew them utterly. The Lord hath cast down the thrones of proud princes, and set up the meek in their stead. The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place. The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth. He took some of them away, and destroyed them, and hath made their memorial to cease from the earth. Pride was not made for men, nor furious anger for them that are born of a woman. They that fear the Lord are a sure seed, and they that love him an honourable plant : they that regard not the law are a dishonourable seed ; they that transgress the commandments are a deceivable seed. Among brethren he that is chief is honourable ; so are they that fear the Lord in his eyes. The fear of the Lord goeth before the obtaining of authority : but roughness and pride is the losing thereof. Whether he be rich, noble, or poor, their glory is the fear of the Lord. It is not meet to despise the poor man that hath understanding ; neither is it convenient to magnify a sinful man. Great men, and judges, and potentates, shall be honoured ; yet is there none of them greater than he that feareth the Lord. Unto the servant that is wise shall they that are free do service : and he that hath knowledge will not grudge when he is reformed. Be not overwise in doing thy business ; and boast not thyself in the time of thy distress. Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread. My son, glorify thy soul in meekness, and give it honour according to the dignity thereof. Who will justify him that sinneth against his own soul ? and who will honour him that dishonoureth his own life ? The poor man is honoured for his skill, and the rich man is honoured for his riches. He that is honoured in poverty, how much more in riches ? and he that is dishonourable in riches, how much more in poverty ?

Second Lesson, ACTS XIV.

EVENING. ECCLESIASTICUS XII.

WHEN thou wilt do good, know to whom thou doest it ; so shalt thou be thanked for thy benefits. Do good to the godly man, and thou shalt find a recompence ; and if not from him, yet from the most High. There can no good come to him that is always occupied in evil, nor to him that giveth no alms. Give to the godly man, and help not a sinner. Do well unto him that is lowly, but give not to the ungodly : hold back thy bread, and give it not unto him, lest he overmaster thee thereby : for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him. For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment. Give unto the good, and help not the sinner. A friend cannot be known in prosperity : and an enemy cannot be hidden in adversity. In the prosperity of a man enemies will be grieved : but in his adversity even a friend will depart. Never trust thine enemy : for like as iron rusteth, so is his wickedness. Though he humble

SAINT JOHN BAPTIST'S DAY.

himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away. Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith. Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts? So one that goeth to a sinner, and is defiled with him in his sins, who will pity? For a while he will abide with thee, but if thou begin to fall, he will not tarry. An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood. If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee. He will shake his head, and clap his hands, and whisper much, and change his countenance.

Second Lesson, ACTS XV. to ver. 36.

Saint John Baptist's Day.

MORNING. MALACHI III.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*. And I will

SAINT PETER'S DAY.

rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered.

Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Second Lesson, MATTHEW III.

EVENING. MALACHI IV.

FOR, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Second Lesson, MATTHEW XIV. to ver. 13.

Saint Peter's Day.

MORNING. ECCLESIASTICUS XV.

HE that feareth the Lord will do good; and he that hath the knowledge of the law shall obtain her. And as a mother shall she meet him, and receive him as a wife married of a virgin. With the bread of understanding shall she feed him, and give him the water of wisdom to drink. He shall be stayed upon her, and shall not be moved; and shall

SAINT PETER'S DAY.

rely upon her, and shall not be confounded. She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth. He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name. But foolish men shall not attain unto her, and sinners shall not see her. For she is far from pride, and men that are liars cannot remember her. Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord. For praise shall be uttered in wisdom, and the Lord will prosper it. Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth. Say not thou, He hath caused me to err: for he hath no need of the sinful man. The Lord hateth all abomination; and they that fear God love it not. He himself made man from the beginning, and left him in the hand of his counsel; if thou wilt, to keep the commandments, and to perform acceptable faithfulness. He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. Before man is life and death; and whether him liketh shall be given him. For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things: and his eyes are upon them that fear him, and he knoweth every work of man. He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

Second Lesson, Acts III.

EVENING. ECCLESIASTICUS XIX.

A LABOURING man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little. Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent. Moths and worms shall have him to heritage, and a bold man shall be taken away. He that is hasty to give credit is lightminded; and he that sinneth shall offend against his own soul. Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life. He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil. Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. Whether it be to friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not. For he heard and observed thee, and when time cometh he will hate thee. If thou hast heard a word, let it die with thee; and be bold, it will not burst thee. A fool travaileth with a word, as a woman in labour of a child. As an arrow that sticketh in a man's thigh, so is a word within a fool's belly. Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more. Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again. Admonish a friend: for many times it is a slander, and believe not every tale. There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue? Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the most High. The fear of the Lord is the first step to be accepted [of him,] and wisdom obtaineth his love. The

SAINT JAMES THE APOSTLE.

knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality. The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency. If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him. The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence. There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom. He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High. There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgment appear; and there is a wise man that justifieth in judgment. There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit, casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware. And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil. A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him. A man's attire, and excessive laughter, and gait, shew what he is.

Second Lesson, ACTS IV.

Saint James the Apostle.

MORNING. ECCLESIASTICUS XXI.

MY son, hast thou sinned? do so no more, but ask pardon for thy former sins. Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men. All iniquity is as a two edged sword, the wounds whereof cannot be healed. To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate. A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily. He that hateth to be reprov'd is in the way of sinners: but he that feareth the Lord will repent from his heart. An eloquent man is known far and near; but a man of understanding knoweth when he slippeth. He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial. The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them. The way of sinners is made plain with stones, but at the end thereof is the pit of hell. He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom. He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness. The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life. The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth. If a skilful man hear a wise word, he will commend it, and

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add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back. The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise. They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart. As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense. Doctrine unto fools is as fetters on the feet, and like manacles on the right hand. A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little. Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm. A foolish man's foot is soon in his [neighbour's] house: but a man of experience is ashamed of him. A fool will peep in at the door into the house: but he that is well nurtured will stand without. It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace. The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance. The heart of fools is in their mouth: but the mouth of the wise is in their heart. When the ungodly curseth Satan, he curseth his own soul. A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

EVENING. ECCLESIASTICUS XXII.

A SLOTHFUL man is compared to a filthy stone, and every one will hiss him out to his disgrace. A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand. An evilnurtured son is the dishonour of his father that begat him: and a [foolish] daughter is born to his loss. A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness. She that is bold dishonoureth both her father and her husband, but they both shall despise her. A tale out of season [is as] musick in mourning: but stripes and correction of wisdom are never out of time. Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep. He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter? If children live honestly, and have wherewithal, they shall cover the baseness of their parents. But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred. Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death. Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life. Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness. What is heavier than lead? and what is the name thereof, but a fool? Sand, and salt, and a mass of iron, is easier to bear, than a man without understanding. As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is

SAINT BARTHOLOMEW THE APOSTLE.

established by advised counsel shall fear at no time. A heart settled upon a thought of understanding is as a fair plaistering on the wall of a gallery. Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear. He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge. Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship. Though thou drewest a sword at thy friend, yet despair not: for there may be a returning [to favour.] If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart. Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide steadfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration. As the vapour and smoke of a furnace goeth before the fire; so reviling before blood. I will not be ashamed to defend a friend; neither will I hide myself from him. And if any evil happen unto me by him, every one that heareth it will beware of him. Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

Saint Bartholomew the Apostle.

MORNING. ECCLESIASTICUS XXIV.

WISDOM shall praise herself, and shall glory in the midst of her people. In the congregation of the most High shall she open her mouth, and triumph before his power. I came out of the mouth of the most High, and covered the earth as a cloud. I dwelt in high places, and my throne is in a cloudy pillar. I alone compassed the circuit of heaven, and walked in the bottom of the deep. In the waves of the sea, and in all the earth, and in every people and nation, I got a possession. With all these I sought rest: and in whose inheritance shall I abide? So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel. He created me from the beginning before the world, and I shall never fail. In the holy tabernacle I served before him; and so was I established in Sion. Likewise in the beloved city he gave me rest, and in Jerusalem was my power. And I took root in an honourable people, even in the portion of the Lord's inheritance. I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon. I was exalted like a palm tree in En-gaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water. I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour

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like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle. As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace. As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. For my memorial is sweeter than honey, and mine inheritance than the honeycomb. They that eat me shall yet be hungry, and they that drink me shall yet be thirsty. He that obeyeth me shall never be confounded, and they that work by me shall not do amiss. All these things are the book of the covenant of the most high God, *even* the law which Moses commanded for an heritage unto the congregations of Jacob. Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beside him there is no other Saviour. He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits. He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest. He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage. The first man knew her not perfectly: no more shall the last find her out. For her thoughts are more than the sea, and her counsels profounder than the great deep. I also came out as a brook from a river, and as a conduit into a garden. I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea. I will yet make doctrine to shine as the morning, and will send forth her light afar off. I will yet pour out doctrine as prophecy, and leave it to all ages for ever. Behold that I have not laboured for myself only, but for all them that seek wisdom.

EVENING. ECCLESIASTICUS XXIX.

HE that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments. Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season. Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee. Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them. Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time. If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace. Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded. Yet have thou patience with a man in poor estate, and delay not to shew him mercy. Help the poor for the commandment's sake, and turn him not away because of his poverty. Lose thy money for thy brother and thy friend, and let it

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not rust under a stone to be lost. Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold. Shut up alms in thy storehouses: and it shall deliver thee from all affliction. It shall fight for thee against thine enemies better than a mighty shield and strong spear. An honest man is surety for his neighbour: but he that is impudent will forsake him. Forget not the friendship of thy surety, for he hath given his life for thee. A sinner will overthrow the good estate of his surety: and he that is of an unthankful mind will leave him [in danger] that delivered him. Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations. A wicked man transgressing the commandments of the Lord shall fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits. Help thy neighbour according to thy power, and beware that thou thyself fall not into the same. The chief thing for life is water, and bread, and clothing, and an house to cover shame. Better is the life of a poor man in a mean cottage, than delicate fare in another man's house. Be it little or much, hold thee contented, that thou hear not the reproach of thy house. For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth. Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words: Come, thou stranger, and furnish a table, and feed me of that thou hast ready. Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house. These things are grievous to a man of understanding; the upbraiding of houseroom, and reproaching of the lender.

Saint Matthew the Apostle.

MORNING. ECCLESIASTICUS XXXV.

HE that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering. He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise. To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation. Thou shalt not appear empty before the Lord. For all these things [are to be done] because of the commandment. The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High. The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten. Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands. In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness. Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye. For the Lord recompenseth, and will give thee seven times as much. Do not think to corrupt with gifts; for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge,

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and with him is no respect of persons. He will not accept any person against a poor man, but will hear the prayer of the oppressed. He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint. Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall? He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds. The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment. For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous; till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy. Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

EVENING. ECCLESIASTICUS XXXVIII.

HONOUR a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him. For of the most High cometh healing, and he shall receive honour of the king. The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration. The Lord hath created medicines out of the earth; and he that is wise will not abhor them. Was not the water made sweet with wood, that the virtue thereof might be known? And he hath given men skill, that he might be honoured in his marvellous works. With such doth he heal [men,] and taketh away their pains. Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth. My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole. Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being. Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him. There is a time when in their hands there is good success. For they shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life. He that sinneth before his Maker, let him fall into the hand of the physician. My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial. Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness. For of heaviness cometh death, and the heaviness of the heart breaketh strength. In affliction also sorrow remaineth: and the life of the poor is the curse of the heart. Take no heaviness to heart: drive it away, and remember the last end. Forget it not, for there is no turning

SAINT MICHAEL AND ALL ANGELS.

again: thou shalt not do him good, but hurt thyself. Remember my judgment: for thine also shall be so; yesterday for me, and to day for thee. When the dead is at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him. The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise. How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? He giveth his mind to make furrows; and is diligent to give the kine fodder. So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work: the smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly: so doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number; he fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace: all these trust to their hands: and every one is wise in his work. Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down: they shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken. But they will maintain the state of the world, and [all] their desire is in the work of their craft.

Saint Michael and all Angels.

MORNING. GENESIS XXXII.

AND Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

SAINT MICHAEL AND ALL ANGELS.

And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee? then thou shalt say, *They be* thy servant Jacob's; *it is* a present sent unto my lord Esau: and, behold, also he *is* behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. So went the present over before him: and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What *is* thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

Second Lesson, Acts XII. to ver. 20.

SAINT MICHAEL AND ALL ANGELS.

EVENING. DANIEL X. ver. 5.

THEN I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz: his body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me *one* like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

Second Lesson, JUDE, ver. 6 to ver. 16.

Saint Luke the Evangelist.

MORNING. ECCLESIASTICUS LI.

I WILL thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name: for thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries: and hast delivered me, according to the multitude of thy mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had; from the choking of fire on every side, and from the midst of the fire which I kindled not; from the depth of the belly of hell, from an unclean tongue, and from lying words. By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath. They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none. Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies. Then lifted I up my supplication from the earth, and prayed for deliverance from death. I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard: for thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord. When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer. I prayed for her before the temple, and will seek her out even to the end. Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her. I bowed down mine ear a little, and received her, and gat much learning. I profited therein, *therefore* will I ascribe the glory unto him that giveth me wisdom. For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded. My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her. I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken. My heart was troubled in seeking her: therefore have I gotten a good possession. The Lord hath given me a tongue for my reward, and I will praise him therewith. Draw near unto me, ye unlearned, and dwell in the house of learning. Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty? I opened my mouth, and said, Buy her for yourselves without money. Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find. Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest. Get learning with a great sum of money, and get much gold by her. Let your

SAINT LUKE THE EVANGELIST.

soul rejoice in his mercy, and be not ashamed of his praise. Work your work betimes, and in his time he will give you your reward.

EVENING. JOB I.

THERE was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell

SAINT SIMON AND SAINT JUDE.

upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly.

Saint Simon and Saint Jude.

MORNING. JOB XXIV, XXV.

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days? *Some* remove the landmarks; they violently take away flocks, and feed *thereof*. They drive away the ass of the fatherless, they take the widow's ox for a pledge. They turn the needy out of the way: the poor of the earth hide themselves together. Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children. They reap *every one* his corn in the field: and they gather the vintage of the wicked. They cause the naked to lodge without clothing, that *they have* no covering in the cold. They are wet with the showers of the mountains, and embrace the rock for want of a shelter. They pluck the fatherless from the breast, and take a pledge of the poor. They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry; *which* make oil within their walls, *and* tread *their* winepresses, and suffer thirst. Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face. In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light. For the morning *is* to them even as the shadow of death: if *one* know *them*, *they are in* the terrors of the shadow of death. He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards. Drought and heat consume the snow waters: *so doth* the grave *those which* have sinned. The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree. He evil entreateth the barren *that* beareth not: and doeth not good to the widow. He draweth also the mighty with his power: he riseth up, and no *man* is sure of life. *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways. They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn. And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

THEN answered Bildad the Shuhite, and said, Dominion and fear *are* with him, he maketh peace in his high places. Is there any number of his armies? and upon whom doth

ALL SAINTS' DAY.

not his light arise? How then can man be justified with God? or how can he be clean *that is* born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, *that is* a worm? and the son of man, *which is* a worm?

EVENING. JOB XLII.

THEN Job answered the LORD, and said, I know that thou canst do every *thing*, and *that* no thought can be withholden from thee. Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor *myself*, and repent in dust and ashes.

And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job. And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold. So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations. So Job died, *being* old and full of days.

All Saints' Day.

MORNING. WISDOM III. to ver. 10.

BUT the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the

ALL SAINTS' DAY.

sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

Second Lesson, HEBREWS XI. ver. 33, and chap. XII. to ver. 7.

EVENING. WISDOM V. to ver. 17.

THEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach: we fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with *our* vaunting brought us? All those things are passed away like a shadow, and as a post that hasted by; and as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found; or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness. For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

Second Lesson, REVELATION XIX. to ver. 17.

Gunpowder Treason.

2 SAMUEL XXII.

AND David spake unto the LORD the words of this song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said, The LORD *is* my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies. When the waves of death compassed me, the floods of ungodly men made me afraid; the sorrows of hell compassed me about; the snares of death prevented me; in my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears. Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down; and darkness *was* under his feet. And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind. And he made darkness pavilions round about him, dark waters, *and* thick clouds of the skies. Through the brightness before him were coals of fire kindled. The LORD thundered from heaven, and the most High uttered his voice. And he sent out arrows, and scattered them; lightning, and discomfited them. And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils. He sent from above, he took me; he drew me out of many waters; he delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me. They prevented me in the day of my calamity: but the LORD was my stay. He brought me forth also into a large place: he delivered me, because he delighted in me. The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the LORD, and have not wickedly departed from my God. For all his judgments *were* before me: and *as for* his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity. Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eye sight. With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright. With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury. And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down. For thou *art* my lamp, O LORD: and the LORD will lighten my darkness. For by thee I have run through a troop: by my God have I leaped over a wall. *As for* God, his way *is* perfect; the word of the LORD *is* tried: he *is* a buckler to all them that trust in him. For who *is* God, save the LORD? and who *is* a rock, save our God? God *is* my strength *and* power: and

KING CHARLES THE MARTYR.

he maketh my way perfect. He maketh my feet like hinds' feet: and setteth me upon my high places. He teacheth my hands to war; so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great. Thou hast enlarged my steps under me; so that my feet did not slip. I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them. And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet. For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. They looked, but *there was* none to save; *even* unto the LORD, but he answered them not. Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad. Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not shall serve me. Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me. Strangers shall fade away, and they shall be afraid out of their close places. The LORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation. It is God that avengeth me, and that bringeth down the people under me, and that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man. Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name. *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

Second Lesson, Acts XXIII.

King Charles the Martyr.

MORNING. 2 SAMUEL I.

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; it came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also. And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me,

KING CHARLES THE MARTYR.

and called unto me. And I answered, Here *am* I. And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord. Then David took hold on his clothes, and rent them; and likewise all the men that *were* with him: and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed? And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died. And David said unto him, Thy blood *be* upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

And David lamented with this lamentation over Saul and over Jonathan his son: (also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written in the book of Jasher.) The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had not been* anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan *were* lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!

Second Lesson, MATTHEW XXVII.

EVENING. JEREMIAH XII. or DANIEL IX. to ver. 22.

JEREMIAH XII.

RIGHTEOUS *art* thou, O LORD, when I plead with thee: yet let me talk with thee of *thy* judgments: Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins.

KING CHARLES THE MARTYR.

But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan? For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it. Mine heritage is unto me *as* a speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, come to devour. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart. The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace. They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.

Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

DANIEL IX. to ver. 22.

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keep-

KING CHARLES THE MARTYR.

ing the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

Second Lesson, HEBREWS XI. ver. 32, and XII. to ver. 7.

The Restoration of the Royal Family.

2 SAMUEL XIX. ver. 9, or NUMBERS XVI.

2 SAMUEL XIX. ver. 9.

AND all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house. Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king? And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. And he bowed the heart of all the men of Judah, even as *the heart of one man*; so that they sent *this word* unto the king, Return thou, and all thy servants. So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

And Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David. And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; and said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel? Therefore the king said unto Shimei, Thou shalt not die. And the king swore unto him.

And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? And he answered, My lord, O king, my servant deceived me: for thy servant said, I will

RESTORATION OF THE ROYAL FAMILY.

saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame. And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore *what is* good in thine eyes. For all *of* my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee. And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place. Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan? And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift? And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

NUMBERS XVI.

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*: and

RESTORATION OF THE ROYAL FAMILY.

they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD? And when Moses heard *it*, he fell upon his face: and he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him. This do; Take you censers, Korah, and all his company; and put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi. And Moses said unto Korah, Hear, I pray you, ye sons of Levi: *seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? and he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: *is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them. And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow: and take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer. And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation. And the LORD spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

And the LORD spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel

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followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods. They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

And the LORD spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel. And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar: *to be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. And Moses and Aaron came before the tabernacle of the congregation.

And the LORD spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. And Aaron took as Moses commanded,

THE QUEEN'S ACCESSION.

and ran into the midst of the congregation ; and, behold, the plague was begun among the people : and he put on incense, and made an atonement for the people. And he stood between the dead and the living ; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation : and the plague was stayed.

Second Lesson, The Epistle of St. JUDE.

The Queen's Accession.

JOSHUA I. to ver. 10.

NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead ; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon *even* unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life : as I was with Moses, *so* I will be with thee : I will not fail thee, nor forsake thee. Be strong and of a good courage : for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee : turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein : for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee ? Be strong and of a good courage ; be not afraid, neither be thou dismayed : for the LORD thy God *is* with thee whithersoever thou goest.

Second Lesson, ROMANS XIII.

and for the purpose of the review, the author has been obliged to select a few of the most important and interesting facts, and to omit many others which would have been equally valuable. The author has also been obliged to select a few of the most important and interesting facts, and to omit many others which would have been equally valuable.

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THE
NEW TESTAMENT
OF OUR
LORD AND SAVIOUR
JESUS CHRIST,

TRANSLATED OUT OF THE ORIGINAL GREEK: AND WITH
THE FORMER TRANSLATIONS DILIGENTLY
COMPARED AND REVISED,

By His Majesty's Special Command.

APPOINTED TO BE READ IN CHURCHES.



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THE GOSPEL ACCORDING TO ST. MATTHEW.

CHAPTER I.

January 2, May 3, August 31.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias; and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: and after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

CHAPTER II.

January 3, May 4, September 1.

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being

warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER III.

January 4, May 5, September 2.

Trinity Sunday, Morning. St. John Baptist, Morning.

IN those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

January 5, May 6, September 3.

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for

it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

Now when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him. And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

CHAPTER V.

January 7, May 7, September 4.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed *are* the poor in spirit: for their's is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peacemakers: for they shall be called the children of God. Blessed *are* they which

are persecuted for righteousness' sake : for their's is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.

Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery : but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement : but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER VI.

January 8, May 8, September 5.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as

we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER VII.

January 9, February 29, May 9, September 6.

JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out

of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as *one* having authority, and not as the scribes.

CHAPTER VIII.

January 10, May 10, September 7.

WHEN he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou

canst make me clean. And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them.

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead.

And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God?

art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

CHAPTER IX.

January 11, May 11, September 8.

AND he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This *man* blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand

upon her, and she shall live. And Jesus arose, and followed him, and *so did* his disciples.

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know it. But they, when they were departed, spread abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers *are* few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER X.

January 12, May 12, September 9.

AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbaeus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal

the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes *shall be* they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy

of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

January 13, May 13, September 10.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is *he*, whosoever shall not be offended in me.

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive *it*, this is Elias, which was for to come. He that hath ears to hear, let him hear.

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more

the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they* call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes *shall be* they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy

of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

January 13, May 13, September 10.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is *he*, whosoever shall not be offended in me.

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive *it*, this is Elias, which was for to come. He that hath ears to hear, let him hear.

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more

tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

CHAPTER XII.

January 14, May 14, September 11.

AT that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is *one* greater than the temple. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day. And when he was departed thence, he went into their synagogue:

And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all; and charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in

whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

January 15, May 15, September 12.

THE same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. But blessed *are* your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

Hear ye therefore the parable of the sower. When any

one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field : but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the right-

cous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

And it came to pass, *that* when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, inso-much that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this *man* all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

CHAPTER XIV.

January 16, May 16, September 13.

St. John Baptist, Evening, to verse 13.

AT that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother. And his disciples came,

and took up the body, and buried it, and went and told Jesus.

Ver. 13. When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER XV.

January 17, May 17, September 14.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why

do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me; and honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men.

And he called the multitude, and said unto them, Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not

send them away fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. And they that did eat were four thousand men, beside women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER XVI.

January 18, May 18, September 15.

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red. And in the morning, *It will be foul weather to day*: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. And when his disciples were come to the other side, they had forgotten to take bread.

Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, *It is because we have taken no bread.* Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in

heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII.

January 19, May 19, September 16.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse

generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAPTER XVIII.

January 20, May 20, September 17.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if

heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

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so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

January 21, May 21, September 18.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given. For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid *his* hands on them, and departed thence.

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you,

That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many *that are* first shall be last; and the last *shall be* first.

CHAPTER XX.

January 22, May 22, September 19.

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. And when they came that *were* hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received *it*, they murmured against the goodman of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized

with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. And as they departed from Jericho, a great multitude followed him.

And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

January 23, May 23, September 20.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the

temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

And he left them, and went out of the city into Bethany; and he lodged there. Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will re-

verence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, and slew *him*. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER XXII.

January 24, May 24, September 21.

AND Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. But they made light of *it*, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.

Then went the Pharisees, and took counsel how they might entangle him in *his* talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful

to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, *ye hypocrites*? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard *these words*, they marvelled, and left him, and went their way.

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard *this*, they were astonished at his doctrine.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

CHAPTER XXIII.

January 26, May 25, September 22.

THEN spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. But all

their works they do for to be seen of men : they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi : for one is your Master, *even* Christ ; and all ye are brethren. And call no *man* your father upon the earth : for one is your Father, which is in heaven. Neither be ye called masters : for one is your Master, *even* Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayer : therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor ! *Ye* fools and blind : for whether is greater, the gold, or the temple that sanctifieth the gold ? And, Whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is guilty. *Ye* fools and blind : for whether is greater, the gift, or the altar that sanctifieth the gift ? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites ! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith : these ought ye to have done, and not to leave the other undone. *Ye* blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell ?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER XXIV.

January 27, May 26, September 23.

AND Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these *are* the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judæa flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should

no flesh be saved : but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there ; believe *it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert ; go not forth : behold, *he is* in the secret chambers ; believe *it* not. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : and then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh : so likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away ; so shall also the coming of the Son of man be. Then shall two be in the field ; the one shall be taken, and the other left. Two *women shall be* grinding at the mill ; the one shall be taken, and the other left.

Watch therefore : for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming ; and shall begin to smite *his* fellowservants, and to eat and drink with the drunken ; the lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, and shall cut him asunder, and appoint *him* his portion with the hypocrites : there shall be weeping and gnashing of teeth.

CHAPTER XXV.

January 28, May 27, September 24.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that

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which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XXVI.

January 29, May 28, September 25.

Sixth Sunday in Lent, Morning.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill *him*. But they said, Not on the *feast day*, lest there be an uproar among the people.

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*. But when his disciples saw *it*, they had indignation, saying, To what purpose is this waste? for this ointment might have been sold for much, and given to the poor. When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this oint-

ment on my body, she did *it* for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

Now the first *day* of the *feast* of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the

spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses, and said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it *which* these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands, saying, Prophecy unto us, thou Christ, Who is he that smote thee?

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before *them* all, saying, I know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee. Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER XXVII.

January 30, May 29, September 26.

King Charles the Martyr, Morning.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether

of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*. Then answered all the people, and said, His blood *be* on us, and on our children.

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*. And they stripped him, and put on him a scarlet robe.

And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left.

And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking *him*, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent

in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER XXVIII.

January 31, May 30, September 27.

Monday in Easter-week, Morning.

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him *away* while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

THE GOSPEL ACCORDING TO ST. MARK.

CHAPTER I.

February 1, May 31, September 28.

THE beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased. And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Now as he walked by the sea of

Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All *men* seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAPTER II.

February 2, June 1, September 29.

AND again he entered into Capernaum after *some* days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this *man* thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. And it came to pass, that he went through the corn fields on the sabbath day; and his disciples

began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.

CHAPTER III.

February 3, June 2, September 30.

AND he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known. And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils: and Simon he surnamed Peter; and James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him: and they went into an house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them *unto him*, and said unto

them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit.

There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

February 4, June 3, October 1.

AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine, Hearken; Behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear. And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them. And he said unto them, Know ye not this parable? and how then will ye know all parables?

The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

And he said, Whercunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAPTER V.

February 5, June 4, October 2.

AND they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come

out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, *thou* unclean spirit. And he asked him, What *is* thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel. And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. And *Jesus* went with him; and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the

multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

February 6, June 5, October 3.

AND he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. And he marvelled because of their unbelief. And he went round about the villages, teaching.

And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: but *be* shod with sandals; and not put on two coats. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. And they

went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed *them*. And king Herod heard of *him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry: *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of *it*, they came and took up his corpse, and laid it in a tomb. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew,

they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not *the miracle* of the loaves: for their heart was hardened. And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

CHAPTER VII.

February 7, June 6, October 4.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brassen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. And he said unto them,

Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand: there is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear. And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it cannot defile him*; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.

And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid. For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: the woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

February 8, June 7, October 5.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people. And they had a few small fishes: and he blessed, and commanded to set them also before *them*. So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.

And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and entering into the ship again departed to the other side.

Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, *It is* because we have no bread. And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they

answered, John the Baptist: but some *say*, Elias; and others, One of the prophets. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAPTER IX.

February 9, June 8, October 6.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

And they departed thence, and passed through Galilee; and he would not that any man should know *it*. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.

And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAPTER X.

February 10, June 9, October 7.

AND he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put *her* away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same *matter*. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not

steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men *it is impossible*, but not with God: for with God all things are possible.

Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many *that are* first shall be last; and the last first.

And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared. And when the ten heard *it*, they began to be much displeased with James and John. But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you:

but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

February 11, June 10, October 8.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord: Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

And on the morrow, when they were come from Bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in

the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry *any* vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was *it* from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAPTER XII.

February 12, June 12, October 9.

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place* for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught *him*, and beat him, and sent *him* away empty. And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his wellbeloved, he sent him also last unto them,

saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's. And they took him, and killed *him*, and cast *him* out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: this was the Lord's doing, and it is marvellous in our eyes? And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*. And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave *his* wife behind *him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none

other but he : and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

CHAPTER XIII.

February 13, June 13, October 10.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any *man* deceive you: for many shall come in my name, saying, I am *Christ*; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall

be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains: and let him that is on the housetop not go down into the house, neither enter *there-in*, to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not: for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. But take ye heed: behold, I have foretold you all things.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away.

But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow-ing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

CHAPTER XIV.

February 14, June 14, October 11.

AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to

death. But they said, Not on the feast *day*, lest there be an uproar of the people.

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished *and* prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?* And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet

will not I. And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus,

saying, Answerest thou nothing? what is it *which* these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is *one* of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilæan, and thy speech agreeth *thereto*. But he began to curse and to swear, *saying*, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAPTER XV.

February 15, June 15, October 12.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at *that* feast he released unto them one prisoner, whomsoever they desired. And there was *one* named Barabbas, *which* lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire *him* to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had

scourged *him*, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received *it* not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, **THE KING OF THE JEWS**. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom.

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead. And when he knew *it* of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped

him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

CHAPTER XVI.

February 16, June 16, October 13.

AND when the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told *it* unto the residue: neither believed they them.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

THE GOSPEL ACCORDING TO ST. LUKE.

CHAPTER I.

February 17, October 14, to ver. 39.

February 18, October 15, from ver. 39. June 17.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and

they perceived that he had seen a vision in the temple : for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name *was* Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee : blessed *art* thou among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary : for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David : and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age : and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her.

Ver. 39. And Mary arose in those days, and went into the hill country with haste, into a city of Juda ; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb ; and Elisabeth was filled with the Holy Ghost : and she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence *is* this to me, that the mother of my Lord should come to me ? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed : for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden : for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things ; and holy *is* his name. And his mercy *is* on them that fear him from generation to generation. He hath shewed strength with his arm ; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from *their* seats, and exalted them of low degree. He hath filled the hungry with good things ; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of *his* mercy ; as he spake to our fathers,

to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house. Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy *promised* to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER II.

February 19, June 18, October 16.

Christmas-Day, Morning, to ver. 15.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (*And this taxing was first made when Cyrenius was governor of Syria.*) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David :) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid

him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this *shall* be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

Ver. 15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen *it*, they made known abroad the saying which was told them concerning this child. And all they that heard *it* wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

and she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*. But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

CHAPTER III.

February 20, June 19, October 17.

Epiphany, Morning, to ver. 23.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; and all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And

now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Ver. 23. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli, which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph, which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge, which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda, which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri, which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er, which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim, which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David, which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson, which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda, which was

the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, which was the son of Saruch, which was the son of Ragan, which was the son of Phalec, which was the son of Heber, which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

CHAPTER IV.

February 21, June 20, October 18.

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season.

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he

began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power.

And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee.

CHAPTER V.

February 22, June 21, October 19.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but

the fishermen were gone out of them, and were washing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

And he withdrew himself into the wilderness, and prayed. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed,

and they glorified God, and were filled with fear, saying, We have seen strange things to day.

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom : and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house : and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician ; but they that are sick. I came not to call the righteous, but sinners to repentance.

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees ; but thine eat and drink? And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

And he spake also a parable unto them ; No man putteth a piece of a new garment upon an old ; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. And no man putteth new wine into old bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles ; and both are preserved. No man also having drunk old *wine* straightway desireth new : for he saith, The old is better.

CHAPTER VI.

February 23, June 22, October 20.

AND it came to pass on the second sabbath after the first, that he went through the corn fields ; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him ; how he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him ; which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord also of the sabbath. And it came to pass also on another sabbath, that he entered into the synagogue and taught : and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sabbath day ; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing ; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so : and his hand was restored whole as the other. And they were filled with madness ; and communed one with

another what they might do to Jesus. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the *son* of Alphæus, and Simon called Zelotes, and Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for your's is the kingdom of God. Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to the evil*. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them, Can the

blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

February 24, June 23, October 21.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that he went into a

city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about. And the disciples of John shewed him of all these things.

And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is *he*, whosoever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which

was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. And *Jesus* answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER VIII.

February 25, June 25, October 22.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

And when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hear-

ing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Then came to him *his* mother and his brethren, and could not come at him for the press. And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the

devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw *it* told them by what means he that was possessed of the devils was healed.

Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind *him*, and touched the border of his garment: and immediately her issue of blood stanch'd. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done.

CHAPTER IX.

February 26, June 26, October 23.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where.

Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. And he straitly charged them, and commanded *them* to tell no man that thing; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world,

and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment *was* white and glistening. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

And it came to pass, that on the next day, when they were come down from the hill, much people met him. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us.

And it came to pass, when the time was come that he

should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER X.

February 27, June 27, October 24.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace *be* to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you

heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on *him*, and went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left

me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER XI.

February 28, June 28, October 25.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting *him*, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will

return unto my house whence I came out. And when he cometh, he findeth *it* swept and garnished. Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send

them prophets and apostles, and *some* of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

March 1, June 30, October 26.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul,

thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body *is more* than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And

that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass. *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?

When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAPTER XIII.

March 2, July 1, October 27.

THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down. And he was teaching in one of the synagogues on the sabbath.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could

in no wise lift up *herself*. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved?

And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected. Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER XIV.

March 3, July 2, October 28.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took *him*, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

And there went great multitudes with him: and he turned, and said unto them, If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

March 4, July 3, October 29.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons: and the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave

unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on *his* feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

March 5, July 4, October 30.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is

faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER XVII.

March 6, July 5, October 31.

THEN said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where *are* the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*. And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*. For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him

likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. Two *women* shall be grinding together; the one shall be taken, and the other left. Two *men* shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

CHAPTER XVIII.

March 7, July 6, November 2.

AND he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when

Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard *it* said, Who then can be saved? And he said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge *him*, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, *thou* son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

March 8, July 7, November 3.

AND *Jesus* entered and passed through Jericho. And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that *way*. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which

was lost. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*. And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke

thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him.

CHAPTER XX.

March 9, July 8, November 4.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders, and spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they could not tell whence *it was*. And Jesus said unto them, Neither tell I you by what authority I do these things. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty. And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty. And again he sent a third: and they wounded him also, and cast *him* out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's. So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected,

the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly: Is it lawful for us to give tribute unto Cæsar, or no? But he perceived their craftiness, and said unto them, Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.

Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any *question at all*. And he said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son?

Then in the audience of all the people he said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

March 10, July 9, November 5.

AND he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle *it* therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. And ye shall be hated of all *men* for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things

begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives*. And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

March 11, July 10, November 6.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup

after supper, saying, This cup is the new testament in my blood, which is shed for you.

But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to enquire among themselves, which of them it was that should do this thing.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift *you* as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer

ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice. And Peter went out, and wept bitterly.

And the men that held Jesus mocked him, and smote *him*. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask *you*, ye will not answer me, nor let *me* go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

March 12, July 11, November 7.

Easter Even, Morning, from verse 50.

AND the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release *him*. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify *him*, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of

Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Ver. 50. And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: (the same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God. This *man* went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

CHAPTER XXIV.

March 13, July 12, November 8.

Tuesday in Easter-Week, Morning, to ver. 13.

Ascension-Day, Morning, from ver. 44.

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? he is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven,

and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

Ver. 13. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things *were done* in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled?

and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took *it*, and did eat before them.

Ver. 44. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen.

THE GOSPEL ACCORDING TO ST. JOHN.

CHAPTER I.

March 14, July 13, November 9.

St. Philip and St. James, Morning, from ver. 43.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name *was* John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light. *That* was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will

of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, *I am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

Ver. 43. The day following Jesus would go forth into

Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

March 15, July 14, November 10.

The Epiphany, Evening, to verse 12.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Ver. 12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all *men*, and needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

March 16, July 15, November 11.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their

deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

Then there arose a question between *some* of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER IV.

March 17, July 16, November 12.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judæa, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast

thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship *him* in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*.

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him *ought* to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country. Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

CHAPTER V.

March 18, July 17, November 13.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus and sought to

slay him, because he had done these things on the sabbath day.

But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom

ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

CHAPTER VI.

March 19, July 18, November 14.

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh.

When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. And when even was *now* come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found

him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He

that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? *What* and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

From that *time* many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER VII.

March 20, July 19, November 15.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode *still* in Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that

sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment. Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me. Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come? In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. The

answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge *any* man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house.

CHAPTER VIII.

March 21, July 20, November 16.

JESUS went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from

beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: *but* the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and

the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER IX.

March 22, July 21, November 17.

AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall

speak for himself. These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: *as for this fellow*, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER X.

March 23, July 22, November 18.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in

and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. I and *my* Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him: but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.

CHAPTER XI.

*March 24, July 23, November 19.**Wednesday before Easter, Morning, from ver. 45.*

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to *his* disciples, Let us go into Judæa again. *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had *lain* in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard *that*, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto

the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Ver. 45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation: and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

CHAPTER XII.

March 25, July 24, November 20.

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.

Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. The people therefore, that stood by, and heard *it*, said that it thundered : others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world : now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever : and how sayest thou, The Son of man must be lifted up ? who is this Son of man ? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

But though he had done so many miracles before them, yet they believed not on him : that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart ; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.

Nevertheless among the chief rulers also many believed on him ; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue : for they loved the praise of men more than the praise of God.

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not : for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself ; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting : whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

March 26, July 25, November 21.

Thursday before Easter, Morning.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him ; Jesus knowing

that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for *so* I am. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love

one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

March 27, July 26, November 22.

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make

our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being *yet* present with you. But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

March 28, July 27, November 23.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before *it* hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI.

March 29, July 28, November 24.

THESE things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER XVII.

March 30, July 29, November 25.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given

me, that they may be one, as we *are*. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII.

March 31, July 30, November 26.

Good Friday, Morning.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which *he* spake, Of them which thou gavest me have I lost *none*. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's

name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not. One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now

is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

April 1, July 31, November 27.

THEN Pilate therefore took Jesus, and scourged *him*. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away. And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put it on the cross. And

the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

CHAPTER XX.

April 2, August 1, November 28.

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto

them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAPTER XXI.

April 3, August 2, November 29.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed *he himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second

time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

THE ACTS OF THE APOSTLES.

CHAPTER I.

April 4, August 3, November 30.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and

in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and Judas *the brother* of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER II.

April 5, August 4, December 1.

Easter-Day, Evening, from verse 22.

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling

at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? and how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

Ver. 22. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy

Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all *men*, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

CHAPTER III.

April 6, August 5, December 2.

Monday in Easter-Week, Evening. St. Peter, Morning.

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter saw *it*, he answered unto the people, Ye

men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAPTER IV.

April 7, August 6, December 3. St. Peter, Evening.

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to

all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled ; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men ? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem ; and we cannot deny *it*. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people : for all *men* glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed.

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is : who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things ? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings : and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal ; and that signs and wonders may be done by the name of thy holy child Jesus.

And when they had prayed, the place was shaken where they were assembled together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul : neither said any *of them* that ought of the things which he possessed was his own ; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all. Neither was there any among them that lacked : for as many as were possessors of lands or houses sold them, and brought the prices of the things

that were sold, and laid *them* down at the apostles' feet : and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAPTER V.

April 8, August 7, December 4.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost : and great fear came on all them that heard these things. And the young men arose, wound him up, and carried *him* out, and buried *him*. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost : and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. And great fear came upon all the church, and upon as many as heard these things.

And by the hands of the apostles were many signs and wonders wrought among the people ; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them : but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits : and they were healed every one.

Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison,

they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors : but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence : for they feared the people, lest they should have been stoned. And when they had brought them, they set *them* before the council : and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name ? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things ; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

When they heard *that*, they were cut *to the heart*, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space ; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody ; to whom a number of men, about four hundred, joined themselves : who was slain ; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him : he also perished ; and all, *even* as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to nought : but if it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God. And to him they agreed : and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER VI.

April 9, August 8, December 5.

St. Stephen, Morning, ver. 8, and chap. vii. to ver. 30.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason

that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid *their* hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Ver. 8. And Stephen, full of faith and power, did great wonders and miracles among the people.

Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAPTER VII.

April 10, August 9, Dec. 6, to ver. 30. Dec. 7, from ver. 30.

St. Stephen, Evening, ver. 30 to ver. 55.

THEN said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered

him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of *them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

Ver. 30. And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, *saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of

your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept *it*.

When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

Ver. 55. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAPTER VIII.

April 11, August 10, December 8.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad

throughout the regions of Judæa and Samaria, except the apostles. And devout men carried Stephen *to his burial*, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison. Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they *their* hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Under-

standest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is water*; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

CHAPTER IX.

April 12, August 11, December 9.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is hard for thee to kick against the pricks*. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all

that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let *him* down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda. And there he found a certain man named *Æneas*, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, *Æneas*, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and

all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAPTER X.

April 13, August 12, December 10.

Whit-Sunday, Morning, from verse 34.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for *one* Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all *these* things unto them, he sent them to Joppa.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there.

While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he

whom ye seek : what *is* the cause wherefore ye are come ? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*. But Peter took him up, saying, Stand up ; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation ; but God hath shewed me that I should not call any man common or unclean. Therefore came I *unto you* without gainsaying, as soon as I was sent for : I ask therefore for what intent ye have sent for me ? And Cornelius said, Four days ago I was fasting until this hour ; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter ; he is lodged in the house of *one* Simon a tanner by the sea side : who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee ; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Ver. 34. Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons : but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ : (he is Lord of all :) that word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached ; how God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree : him God raised up the third day, and shewed him openly ; not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can

any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

April 14, August 13, December 11.

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed *the matter* from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me. And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of

the Holy Ghost and of faith : and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul : and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world : which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa : which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAPTER XII.

April 15, August 14, December 12.

St. Michael, Morning, to ver. 20.

NOW about that time Herod the king stretched forth *his* hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him ; intending after Easter to bring him forth to the people. Peter therefore was kept in prison : but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains : and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon *him*, and a light shined in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him ; and wist not that it was true which was done by the angel ; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of his own accord : and they went out, and passed on through one street ; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark ; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued

knocking: and when they had opened *the door*, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

Ver. 20. And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, *saying*, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

But the word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAPTER XIII.

April 16, August 15, December 13.

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also *is* called Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine

of the Lord. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose. Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. But God raised him from the dead; and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption.

Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of

sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost.

CHAPTER XIV.

April 17, August 16, December 14.

St. Barnabas, Morning.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them, they were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the gospel.

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what

Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. *Which* when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

CHAPTER XV.

April 18, August 17, December 15.

St. Barnabas, Evening, to ver. 36.

AND certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things

that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he* did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. So when they were dismissed, they

came to Antioch : and when they had gathered the multitude together, they delivered the epistle : *which* when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

Ver. 36. And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other : and so Barnabas took Mark, and sailed unto Cyprus ; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.

CHAPTER XVI.

April 19, August 18, December 16.

THEN came he to Derbe and Lystra : and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed ; but his father *was* a Greek : which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him ; and took and circumcised him because of the Jews which were in those quarters : for they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia : but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night ; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis ; and from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony : and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made ; and we sat down, and spake unto the women which resorted *thither*.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us* : whose heart the Lord opened, that she attended unto the things

which were spoken of Paul. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day, the magistrates sent the serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought *them* out, and desired *them* to depart out of the city. And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

April 20, August 19, December 17.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

Then Paul stood in the midst of Mars' hill, and said, *Ye*

men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

April 21, August 20, December 18.

AFTER these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome :) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; *I am* clean: from henceforth I will go unto the Gentiles.

And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he con-

tinued *there* a year and six months, teaching the word of God among them.

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, *This fellow* persuadeth men to worship God contrary to the law. And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, *O ye* Jews, reason would that I should bear with you: but if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*. And he drave them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired *him* to tarry longer time with them, he consented not; but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

CHAPTER XIX.

April 22, August 21, December 19.

Whit-Sunday, Evening, to verse 21.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they

should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of *one* Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver. So mightily grew the word of God and prevailed.

Ver. 21. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. And the same time there arose no small stir about that way. For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, of Macedonia, Paul's companions in travel, they rushed

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CHAPTER XX.

April 23, August 22, December 20.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, and *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till

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break of day, so he departed. And they brought the young man alive, and were not a little comforted.

And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: *and* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. For I have not shunned to declare unto you all the counsel of God.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

April 24, August 23, December 21.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara : and finding a ship sailing over unto Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre : for there the ship was to unlade her burden. And finding disciples, we tarried there seven days : who said to Paul through the Spirit, that he should not go up to Jerusalem. And when we had accomplished those days, we departed and went our way ; and they all brought us on our way, with wives and children, till *we were* out of the city : and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship ; and they returned home again. And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. And the next *day* we that were of Paul's company departed, and came unto Cæsarea : and we entered into the house of Philip the evangelist, which was *one* of the seven ; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart ? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. And after those days we took up our carriages, and went up to Jerusalem. There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly. And the *day* following Paul went in with us unto James ; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe ; and they are all zealous of the law : and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. What is it therefore ? the multitude must needs come together : for they will hear that thou art come. Do therefore this that we say to thee : We have four men which have a vow on them ; them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads : and

all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER XXII.

April 25, August 24, December 22.

Conversion of St. Paul, Morning, to ver. 22.

MEN, brethren, and fathers, hear ye my defence *which* I make now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city

liel, & Gamaliel,

manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

Ver. 22. And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live. And as they cried out, and cast off *their* clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born. Then straightway they departed from him which should have examined

him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

April 26, August 25, December 23.

Gunpowder Treason.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and *prayed* me to bring this young man unto thee, who hath

something to say unto thee. Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me? And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. So the chief captain *then* let the young man depart, and charged *him*, See thou tell no man that thou hast shewed these things to me. And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spear-men two hundred, at the third hour of the night; and provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor. And he wrote a letter after this manner: Claudius Lysias unto the most excellent governor Felix *sendeth* greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell. Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia; I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAPTER XXIV.

April 27, August 26, December 24.

AND after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept *it* always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came *upon us*,

and with great violence took *him* away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had ought against me. Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAPTER XXV.

April 28, August 27, December 28.

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart

shortly *thither*. Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go. And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to *have* judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed: but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar. Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him. And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that,

after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

April 29, August 28, December 29.

Conversion of St. Paul, Evening.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard* for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, to open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the

temple, and went about to kill *me*. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAPTER XXVII.

April 30, August 29, December 30.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us. And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

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April 29, August 28, December 29.

Conversion of St. Paul, Evening.

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temple, and went about to kill *me*. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAPTER XXVII.

April 30, August 29, December 30.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us. And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let *her* drive. And running under a certain island which is called Claudia, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next *day* they lightened the ship; and the third *day* we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat. Then were they all of good cheer, and they also took *some* meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained

unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land: and the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

May 2, August 30, December 31.

AND when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed: who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried *there* three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let *me* go, because there was no cause of death in me. But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to

accuse my nation of. For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

CHAPTER I.

January 2, May 2, August 31.

PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: among whom are ye also the called of Jesus Christ: to all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from

God our Father, and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER II.

*January 3, May 3, September 1.**Circumcision, Morning.*

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law *are* just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest *his* will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one out-

wardly; neither *is that* circumcision, which is outward in the flesh: but he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

CHAPTER III.

January 4, May 4, September 2.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? and not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: whose mouth *is* full of cursing and bitterness: their feet *are* swift to shed blood: destruction and misery *are* in their ways: and the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through

faith. Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER IV.

January 5, May 5, September 3.

WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (as it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification.

CHAPTER V.

January 7, May 6, September 4.

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER VI.

*January 8, May 7, September 5.**Easter-Day, Morning.*

WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were

baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection: knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

CHAPTER VII.

January 9, May 8, September 6.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the

flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*. Wherefore the law *is* holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that *it is* good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

CHAPTER VIII.

January 10, May 9, September 7.

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit

of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things

we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER IX.

January 11, May 10, September 8.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. For this *is* the word of promise, At this time will I come, and Sarah shall have a son. And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; (for *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? *Is there* unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto

them, *Ye are* not my people; there shall they be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

CHAPTER X.

January 12, May 11, September 9.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith *cometh* by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First

Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

January 13, May 12, September 10.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation *them which are* my flesh, and might save some of them. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, *take heed* lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall

of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things

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CHAPTER IX.

January 11, May 10, September 8.

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CHAPTER X.

January 12, May 11, September 9.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith *cometh* by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First

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CHAPTER XI.

January 13, May 12, September 10.

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be grafted in : for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree : how much more shall these, which be the natural *branches*, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob : for this *is* my covenant unto them, when I shall take away their sins. As concerning the gospel, *they are* enemies for your sakes : but as touching the election, *they are* beloved for the fathers' sakes. For the gifts and calling of God *are* without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief : even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable *are* his judgments, and his ways past finding out ! For who hath known the mind of the Lord ? or who hath been his counsellor ? or who hath first given to him, and it shall be recompensed unto him again ? For of him, and through him, and to him, *are* all things : to whom *be* glory for ever. Amen.

CHAPTER XII.

January 14, February 29, May 13, September 11.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think ; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office : so we, *being* many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith ; or ministry, *let us wait* on our ministering : or he that teacheth, on teaching ; or he that exhorteth, on exhortation : he that giveth, *let him do it* with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness. *Let* love be without dissimulation. Abhor that which is evil ; cleave to that which is good. *Be* kindly affectioned one to another with brotherly love ; in honour preferring one another ; not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing instant in prayer ; distributing to the necessity of saints ; given to hospitality. Bless them which persecute you : bless, and curse not. Rejoice with them that do rejoice,

and weep with them that weep. *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Re-compense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

CHAPTER XIII.

January 15, May 14, September 12.

The Queen's Accession.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law. And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

CHAPTER XIV.

January 16, May 15, September 13.

HIM that is weak in the faith receive ye, *but* not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not

him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ *is* acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence. *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith is sin.

CHAPTER XV.

January 17, May 16, September 14.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbour for *his* good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and

one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: and that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*. But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; that I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace *be* with you all. Amen.

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CHAPTER XVI.

January 18, May 17, September 15.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise *greet* the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ. Greet Mary, who bestowed much labour on us. Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me. Greet Amplias my beloved in the Lord. Salute Urbane, our helper in Christ, and Stachys my beloved. Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*. Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. Salute Rufus chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. Salute one another with an holy kiss. The churches of Christ salute you. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen. Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who wrote *this* epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. The grace of our Lord Jesus Christ *be* with you all. Amen. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, *be* glory through Jesus Christ for ever. Amen.

Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

CHAPTER I.

January 19, May 18, September 16.

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's: Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and *in* all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto

the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

CHAPTER II.

January 20, May 19, September 17.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, *yea*, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER III.

January 21, May 20, September 18.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able. For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's.

CHAPTER IV.

January 22, May 21, September 19.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make

manifest the counsels of the hearts: and then shall every man have praise of God. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of *men* above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn *you*. For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God *is* not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAPTER V.

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IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of

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CHAPTER VI.

January 24, May 23, September 21.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded? Nay, ye do wrong, and defraud, and that *your* brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost *which* is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doeth our law judge *any* man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house.

CHAPTER VIII.

March 21, July 21, November 16.

JESUS went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him: and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery: and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Then saith Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from

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CHAPTER VII.

January 26, May 24, September 22.

NOW concerning the things whereof ye wrote unto me; *It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, and not of commandment. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God. Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, *I say*, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if*

a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please *his* wife. There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAPTER VIII.

January 27, May 25, September 23.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is* none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of your's become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat

the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

CHAPTER II.

January 20, May 19, September 17.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, *yea*, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER III.

January 21, May 20, September 18.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able. For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's.

CHAPTER IV.

January 22, May 21, September 19.

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CHAPTER VII.

January 26, May 24, September 22.

NOW concerning the things whereof ye wrote unto me; *It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, and not of commandment. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. And unto the married I command, yet not I, but the Lord, Let not the wife depart from *her* husband: but and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called. Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather. For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God. Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if*

a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing *it*: for the fashion of this world passeth away. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please *his* wife. There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAPTER VIII.

January 27, May 25, September 23.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of your's become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat

those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX.

January 28, May 26, September 24.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me. What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. And this I do for the gospel's

sake, that I might be partaker thereof with *you*. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER X.

January 29, May 27, September 25.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we *being* many are one bread, *and* one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he? All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's *wealth*. Whatsoever is sold in the shambles, *that* eat, asking

no question for conscience sake : for the earth is the Lord's, and the fulness thereof. If any of them that believe not bid you *to a feast*, and ye be disposed to go ; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake : for the earth is the Lord's, and the fulness thereof : conscience, I say, not thine own, but of the other : for why is my liberty judged of another *man's* conscience ? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks ? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God : even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

January 30, May 28, September 26.

BE ye followers of me, even as I also *am* of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. But I would have you know, that the head of every man is Christ ; and the head of the woman is the man ; and the head of Christ is God. Every man praying or prophesying, having *his* head covered, dishonoureth his head. But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head : for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn : but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God : but the woman is the glory of the man. For the man is not of the woman ; but the woman of the man. Neither was the man created for the woman ; but the woman for the man. For this cause ought the woman to have power on *her* head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman ; but all things of God. Judge in yourselves : is it comely that a woman pray unto God uncovered ? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him ? But if a woman have long hair, it is a glory to her : for *her* hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God. Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you ; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper : and one is hungry, and another is drunken. What ? have ye not houses to eat and to drink in ? or despise ye the church of God, and shame them that have not ?

What shall I say to you? shall I praise you in this? I praise *you* not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: and when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many *are* weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER XII.

January 31, May 29, September 27.

Monday in Whitsun-week, Morning.

NOW concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we* be Jews or Gentiles, whether *we* be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the

eye, I am not of the body; is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where *were* the body? But now *are they* many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: that there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAPTER XIII.

February 1, May 30, September 28.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

CHAPTER XIV.

*February 2, May 31, September 29.**Monday in Whitsun-week, Evening, to ver. 26.*

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy. For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort. He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them *is* without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth

not, or *one* unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

Ver. 26. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If *any thing* be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.

CHAPTER XV.

February 3, June 1, September 30.

Tuesday in Easter-week, Evening.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether *it were* I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the

dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith *is* vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, *and* become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink: for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame. But some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There *is* a natural body, and there *is* a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which *is* spiritual, but that which *is* natural; and afterward that which *is* spiritual. The first man *is* of the

earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER XVI.

February 4, June 2, October 1.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and *there are* many adversaries. Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time. Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity. I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,) that ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and your's:

therefore acknowledge ye them that are such. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you. Greet ye one another with an holy kiss. The salutation of *me* Paul with mine own hand. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. The grace of our Lord Jesus Christ *be* with you. My love *be* with you all in Christ Jesus. Amen.

The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

CHAPTER I.

February 5, June 3, October 2.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ. Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*: ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; as also ye have acknowledged us in part, that we are your rejoicing,

even as ye also *are* our's in the day of the Lord Jesus. And in this confidence I was minded to come unto you before, that ye might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But *as* God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER II.

February 6, June 4, October 3.

BUT I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man is this punishment, which *was inflicted* of many. So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm *your* love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ; lest Satan should get an advantage of us: for we are not ignorant of his devices. Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER III.

February 7, June 5, October 4.

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? Ye are our epistle written in our hearts, known and read of all men: *forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that which remaineth *is* glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

CHAPTER IV.

February 8, June 6, October 5.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excel-

lency of the power may be of God, and not of us. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAPTER V.

February 9, June 7, October 6.

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known

Christ after the flesh, yet now henceforth know we *him* no more. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. For he hath made *him to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

CHAPTER VI.

February 10, June 8, October 7.

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: but in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things. O *ye* Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII.

February 11, June 9, October 8.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Receive us;

lency of the power may be of God, and not of us. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAPTER V.

February 9, June 7, October 6.

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known

but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not. For *I mean* not that other men be eased, and ye burdened: but by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be a *supply* for your want: that there may be equality: as it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack. But thanks *be* to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches; and not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you. Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, *and* the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER IX.

February 13, June 12, October 10.

FOR as touching the ministering to the saints, it is superfluous for me to write to you: for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a *matter of* bounty, and not as of covetousness. But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able

we have wronged no man, we have corrupted no man, we have defrauded no man. I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*. Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter. Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth. And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice therefore that I have confidence in you in all *things*.

CHAPTER VIII.

February 12, June 10, October 9.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see that* ye abound in this grace also. I speak not by commandment,

but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not. For *I mean* not that other men be eased, and ye burdened: but by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be a *supply* for your want: that there may be equality: as it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack. But thanks *be* to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches; and not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you. Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, *and* the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER IX.

February 13, June 12, October 10.

FOR as touching the ministering to the saints, it is superfluous for me to write to you: for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness. But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. And God *is* able

to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable gift.

CHAPTER X.

February 14, June 13, October 11.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you: but I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: that I may not seem as if I would terrify you by letters. For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible. Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ: not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the *regions* beyond you, and not to boast in

another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER XI.

February 15, June 14, October 12.

WOULD to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*. For I suppose I was not a whit behind the very chiefest apostles. But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages *of them*, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye *yourselves* are wise. For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I. Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *in* journeyings often, *in* perils of waters, *in* perils of robbers,

in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER XII.

February 16, June 15, October 13.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with *him* I

sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps? Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying. For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER XIII.

February 17, June 16, October 14.

THIS is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

CHAPTER I.

February 18, June 17, October 15.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) and all the brethren which are with me, unto the churches of Galatia: Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom *be* glory for ever and ever. Amen. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judæa which were in Christ: but they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me.

CHAPTER II.

February 19, June 18, October 16.

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person :) for they who seemed *to be somewhat* in conference added nothing to me: but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. Only *they would* that we should remember the poor; the same which I also was forward to do. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We *who are* Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

PAUL, an apostle of Jesus Christ, to the churches of God, which are in Galatia, and to all that see the dead;) and unto Abraham, saying, I have the Father of the faithful Abraham. For as many as are self for ever under the law are under the curse: for it is written, evil worketh in the book of the law to do them. But that no one that continueth not in all things which are written in the book of the law to do them. But that no one is justified by the law in the sight of God, it is evident: The just shall live by faith. And the law is not of faith: The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

CHAPTER II.

February 19, June 18, October 16.

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person :) for they who seemed *to be somewhat* in conference added nothing to me: but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. Only *they would* that we should remember the poor; the same which I also was forward to do. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We *who are* Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

CHAPTER III.

February 20, June 19, October 17.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not *a mediator* of one, but God is one. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith. Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Unto the Galatians written from Rome.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

CHAPTER I.

February 24, June 23, October 21.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ. Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of

what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER V.

February 22, June 21, October 19.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? This persuasion *cometh* not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

CHAPTER VI.

February 23, June 22, October 20.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For

February 26,

EPHESIANS, V.

June 28, Oct. 25.

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may minister grace unto the hearers.
Spirit of God, whereby ye are sealed
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another, even as God for Christ's

June 21, Oct. 21.

Feb 27, June 27,

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October 25.

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CHAPTER III.

February 26, June 26, October

FOR this cause I Paul, the prisoner of Jesus
Christ, unto you Gentiles, if ye have heard of the dispensation
of the grace of God which is given me to you-ward: how that
revelation he made known unto me the mystery; (as I wrote
afore in few words, whereby, when ye read, ye may under-
stand my knowledge in the mystery of Christ) which in
other ages was not made known unto the sons of men, as it
is now revealed unto his holy apostles and prophets by the
Spirit; that the Gentiles should be fellowheirs, and of the
same body, and partakers of his promise in Christ by the
gospel: whereof I was made a minister, according to the gift
of the grace of God given unto me by the effectual working
of his power. Unto me, who am less than the least of all
saints, is this grace given, that I should preach among the
Gentiles the unsearchable riches of Christ; and to make all
men see what is the fellowship of the mystery, which from
the beginning of the world hath been hid in God, who cre-
ated all things by Jesus Christ: to the intent that now unto
the principalities and powers in heavenly places might be
known by the church the manifold wisdom of God, accord-
ing to the eternal purpose which he purposed in Christ Je-
sus our Lord: in whom we have boldness and access with
confidence by the faith of him. Wherefore I desire that ye
faint not at my tribulations for you, which is your glory.
For this cause I bow my knees unto the Father of our Lord
Jesus Christ, of whom the whole family in heaven and earth
is named, that he would grant you, according to the riches
of his glory, to be strengthened with might by his Spirit in
the inner man; that Christ may dwell in your hearts by
faith; that ye, being rooted and grounded in love, may be
able to comprehend with all saints what is the breadth, and
length, and depth, and height; and to know the love of
Christ, which passeth knowledge, that ye might be filled

sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all.

CHAPTER II.

February 25, June 25, October 22.

AND you *hath* he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in

the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

CHAPTER III.

February 26, June 26, October 23.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled

sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all.

CHAPTER II.

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CHAPTER III.

February 26, June 26, October 23.

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to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable gift.

CHAPTER X.

February 14, June 13, October 11.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you: but I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: that I may not seem as if I would terrify you by letters. For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible. Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our* measure, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ: not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the *regions* beyond you, and not to boast in

another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER XI.

February 15, June 14, October 12.

WOULD to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*. For I suppose I was not a whit behind the very chiefest apostles. But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages *of them*, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye *yourselves* are wise. For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? *so am I*. Are they Israelites? *so am I*. Are they the seed of Abraham? *so am I*. Are they ministers of Christ? (I speak as a fool) *I am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *in* journeyings often, *in* perils of waters, *in* perils of robbers,

in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER XII.

February 16, June 15, October 13.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with *him* I

sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps? Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying. For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER XIII.

February 17, June 16, October 14.

THIS is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

CHAPTER I.

February 18, June 17, October 15.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) and all the brethren which are with me, unto the churches of Galatia: Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom *be* glory for ever and ever. Amen. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judæa which were in Christ: but they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me.

CHAPTER II.

February 19, June 18, October 16.

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person :) for they who seemed *to be somewhat* in conference added nothing to me: but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles :) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. Only *they would* that we should remember the poor; the same which I also was forward to do. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We *who are* Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

CHAPTER III.

February 20, June 19, October 17.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not *a mediator* of one, but God is one. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAPTER IV.

February 21, June 20, October 18.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them. But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you. My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. Nevertheless

what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER V.

February 22, June 21, October 19.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? This persuasion *cometh* not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

CHAPTER VI.

February 23, June 22, October 20.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For

if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith. Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Unto the Galatians written from Rome.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

CHAPTER I.

February 24, June 23, October 21.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ. Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of

sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all.

CHAPTER II.

February 25, June 25, October 22.

AND you *hath* he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in

the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

CHAPTER III.

February 26, June 26, October 23.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled

with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER IV.

February 27, June 27, October 24.

Ascension-Day, Evening, to verse 17.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who *is* above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Ver. 17. This I say therefore, and testify in the Lord, that ye *henceforth* walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working

with *his* hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice : and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER V.

February 28, June 28, October 25.

BE ye therefore followers of God, as dear children ; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints ; neither filthiness, nor foolish talking, nor jesting, which are not convenient : but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now *are ye* light in the Lord : walk as children of light : (for the fruit of the Spirit is in all goodness and righteousness and truth ;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light : for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord *is*. And be not drunk with wine, wherein is excess ; but be filled with the Spirit ; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord ; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ ; submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church : and he is the saviour of the body. Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it ; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that

loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence *her* husband.

CHAPTER VI.

March 1, June 30, October 26.

CHILDREN, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts. Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

Written from Rome unto the Ephesians by Tychicus.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

CHAPTER I.

March 2, July 1, October 27.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other *places*; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death. For to me to live *is* Christ, and to die *is* gain. But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh *is* more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus

Christ for me by my coming to you again. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me.

CHAPTER II.

March 3, July 2, October 28.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. *Let nothing be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of *his* good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full

of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death : but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness ; and hold such in reputation : because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAPTER III.

March 4, July 3, October 29.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more : circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews ; as touching the law, a Pharisee ; concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith : that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended : but *this* one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded : and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ : whose end *is* destruction, whose God *is* their belly, and *whose* glory *is* in their shame, who mind earthly things.) For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ : who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAPTER IV.

March 5, July 4, October 30.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life. Rejoice in the Lord alway: *and* again I say, Rejoice. Let your moderation be known unto all men. The Lord *is* at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus. Now unto God and our Father *be* glory for ever and ever. Amen. Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Cæsar's household. The grace of our Lord Jesus Christ *be* with you all. Amen.

It was written to the Philippians from Rome by Epaphroditus.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

CHAPTER I.

March 6, July 5, October 31.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother, to the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth: as ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: in whom we have redemption through his blood, *even* the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. For it pleased *the Father* that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight: if ye continue in

the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; *even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAPTER II.

March 7, July 6, November 2.

Circumcision, Evening.

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; *and* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: which are a shadow of things to come; but the body *is* of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of

ols, intruding into those things which he hath not seen,

vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

CHAPTER III.

March 8, July 7, November 3.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new *man*, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Seythian, bond *nor* free: but Christ *is* all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. And above all these things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love *your* wives, and be not bitter against them. Children, obey *your* parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to *anger*, lest they be discouraged. Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, *do it* heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

CHAPTER IV.

March 9, July 8, November 4.

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven. Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord: whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; with Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here. Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) and Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me. Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis. Luke, the beloved physician, and Demas, greet you. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

Written from Rome to the Colossians by Tychicus and Onesimus.

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

CHAPTER I.

March 10, July 9, November 5.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and in the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

CHAPTER II.

March 11, July 10, November 6.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation *was* not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness: nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as

a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.

CHAPTER III.

March 12, July 11, November 7.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase

and abound in love one toward another, and toward all *men*, even as we *do* toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAPTER IV.

March 13, July 12, November 8.

FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, *even* your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and *that* ye may have lack of nothing. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

CHAPTER V.

March 14, July 13, November 9.

Tuesday in Whitsun-week, Morning, ver. 12 to ver. 24.

BUT of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake

you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do.

Ver. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. *And* be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*. See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Ver. 24. Faithful is he that calleth you, who also will do it. Brethren, pray for us. Greet all the brethren with an holy kiss. I charge you by the Lord that this epistle be read unto all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen.

The first *epistle* unto the Thessalonians was written from Athens.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

CHAPTER I.

March 15, July 14, November 10.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace unto you, and peace, from God our Father and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: *which* is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

March 16, July 15, November 11.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall con-

sume with the spirit of his mouth, and shall destroy with the brightness of his coming: *even him*, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.

CHAPTER III.

March 17, July 16, November 12.

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: and that we may be delivered from unreasonable and wicked men: for all *men* have not faith. But the Lord is faithful, who shall stablish you, and keep *you* from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother. Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all. The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ *be* with you all. Amen.

The second *epistle* to the Thessalonians was written from Athens.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

CHAPTER I.

March 18, July 17, November 13.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope; unto Timothy, *my* own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*. Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAPTER II.

March 19, July 18, November 14.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; for kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

CHAPTER III.

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise *must* the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless. Even so *must* their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery

of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAPTER IV.

March 20, July 19, November 15.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. *This is* a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

CHAPTER V.

March 21, July 20, November 16.

REBUKE not an elder, but intreat *him* as a father; *and* the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the

afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith. And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. Some men's sins are open beforehand, going before to judgment; and some *men* they follow after. Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

CHAPTER VI.

March 22, July 21, November 17.

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into *this* world, *and it* is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto

thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. Grace be with thee. Amen.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.

CHAPTER I.

March 23, July 22, November 18.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, *my* dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found *me*. The Lord grant unto him that

he may find mercy of the Lord in that day : and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAPTER II.

March 24, July 23, November 19.

THOU therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life ; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say ; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel : wherein I suffer trouble, as an evil doer, *even* unto bonds ; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. *It is* a faithful saying : For if we be dead with *him*, we shall also live with *him* : if we suffer, we shall also reign with *him* : if we deny *him*, he also will deny us : if we believe not, *yet* he abideth faithful : he cannot deny himself. Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings : for they will increase unto more ungodliness. And their word will eat as doth a canker : of whom is Hymenæus and Philetus ; who concerning the truth have erred, saying that the resurrection is past already ; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth ; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work. Flee also youthful lusts : but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive ; but be gentle unto all *men*, apt to teach, patient, in meekness instructing those that oppose themselves ; if God peradventure will give them repentance to the acknowledging of the truth ; and *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

CHAPTER III.

March 25, July 24, November 20.

THIS know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was. But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

CHAPTER IV.

March 26, July 25, November 21.

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto

Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen. Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus have I left at Miletum sick. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

THE EPISTLE OF PAUL TO TITUS.

CHAPTER I.

March 27, July 26, November 22.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; to Titus, *mine* own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

CHAPTER II.

March 28, July 27, November 23.

BUT speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, *to be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of

good works: in doctrine *shewing* uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

Christmas-Day, Evening, ver. 4 to ver. 9.

Ver. 4. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Ver. 9. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself. When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let our's also learn to maintain good works for necessary uses, that they be not unfruitful. All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

THE EPISTLE OF PAUL TO PHILEMON.

March 29, July 28, November 24.

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon *our* dearly beloved, and fellow-labourer, and to *our* beloved Apphia, and Archippus *our* fellowsoldier, and to the church in thy house: Grace to you, and peace, from God *our* Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me: whom I have sent again: thou therefore receive him, that is, mine own bowels: whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou should'st receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth *thee* ought, put that on mine account; I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. There salute thee Epaphras, my fellowprisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. The grace of *our* Lord Jesus Christ *be* with your spirit. Amen.

Written from Rome to Philemon, by Onesimus a servant.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

CHAPTER I.

March 30, July 29, November 25.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he saith*, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAPTER II.

March 31, July 30, November 26.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? For unto the angels hath

he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

CHAPTER III.

April 1, July 31, November 27.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man*; but he that built all things is God. And Moses verily *was faithful* in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an

evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day ; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end ; while it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke : howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years ? *was it* not with them that had sinned, whose carcasses fell in the wilderness ? And to whom sware he that they should not enter into his rest, but to them that believed not ? So we see that they could not enter in because of unbelief.

CHAPTER IV.

April 2, August 1, November 28.

Easter-Even, Evening.

LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them : but the word preached did not profit them, not being mixed with faith in them that heard *it*. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest : although the works were finished from the foundation of the world. For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works. And in this *place* again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief : again, he limiteth a certain day, saying in David, To day, after so long a time ; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight : but all things *are* naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as *we are*, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER V.

*April 3, August 2, November 29.**Sixth Sunday in Lent, Evening, to ver. 11.*

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way: for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another *place*, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec.

Ver. 11. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

CHAPTER VI.

April 4, August 3, November 30.

THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward

his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

CHAPTER VII.

April 5, August 4, December 1.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life.

For he testifieth, Thou *art* a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God. And inasmuch as not without an oath *he was made priest*: (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec :) by so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: but this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

CHAPTER VIII.

April 6, August 5, December 2.

NOW of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to

their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

CHAPTER IX.

April 7, August 6, December 3.

THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; *which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This *is* the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with

blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

CHAPTER X.

April 8, August 7, December 4.

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these *is, there is* no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and *having* an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies

washed with pure water. Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAPTER XI.

April 9, August 8, December 5.

*All Saints' Day, Morning, and King Charles the Martyr,
Evening, from ver. 33 to chap. xii. ver. 7.*

NOW faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by

the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker *is* God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*, of whom it was said, That in Isaac shall thy seed be called: accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

Ver. 33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword,

out of weakness were made strong, waxed valliant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

CHAPTER XII.

April 10, August 9, December 6.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Ver. 7. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all *men*, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. For ye are

not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God *is* a consuming fire.

CHAPTER XIII.

April 11, August 10, December 7.

LET brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body. Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. Jesus Christ the same yesterday, and to day, and for ever. Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God

continually, that is, the fruit of *our* lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech *you* the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen. And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace *be* with you all. Amen.

Written to the Hebrews from Italy by Timothy.

THE GENERAL EPISTLE OF JAMES.

CHAPTER I.

April 12, August 11, December 8.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man *is* unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be

religious, and bridled not his tongue, but deceiveth his own heart, this man's religion *is* vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAPTER II.

April 13, August 12, December 9.

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also.

CHAPTER III.

April 14, August 13, December 10.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, *and* able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; *it is* an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet *water* and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. For where envying and strife *is*, there *is* confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

CHAPTER IV.

April 15, August 14, December 11.

FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners;

and purify *your* hearts, *ye* double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? Go to now, *ye* that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas *ye* know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that *ye ought* to say, If the Lord will, we shall live, and do this, or that. But now *ye* rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

CHAPTER V.

April 16, August 15, December 12.

GO to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. *Ye* have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. *Ye* have lived in pleasure on the earth, and been wanton; *ye* have nourished your hearts, as in a day of slaughter. *Ye* have condemned *and* killed the just; *and* he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be *ye* also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest *ye* be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. *Ye* have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest *ye* fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess *your* faults one to another, and pray one for another, that *ye* may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was

a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

THE FIRST EPISTLE GENERAL OF PETER.

CHAPTER I.

April 17, August 16, December 13.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, *even* the salvation of *your* souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory *that should follow*. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who

without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear: forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAPTER II.

April 18, August 17, December 14.

Good Friday, Evening.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord *is* gracious. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free,

and not using *your* liberty for a cloke of maliciousness, but as the servants of God. Honour all *men*. Love the brotherhood. Fear God. Honour the king. Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAPTER III.

April 19, August 18, December 15.

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation *coupled* with fear. Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; but *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord *are* over the righteous, and his ears *are* open unto their prayers: but the face of the Lord *is* against them that do evil. And who *is* he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and *be* ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed

that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

CHAPTER IV.

April 20, August 19, December 16.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*: who shall give account to him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, *happy are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters. Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God? And if the

righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

CHAPTER V.

April 21, August 20, December 17.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*. To him *be* glory and dominion for ever and ever. Amen. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. The *church that is* at Babylon, elected together with *you*, saluteth you; and so doth Marcus my son. Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

THE SECOND EPISTLE GENERAL OF PETER.

CHAPTER I.

April 22, August 21, December 18.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience: and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance; knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

CHAPTER II.

April 23, August 22, December 19.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;) the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam *the son of Bosor*, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from

the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAPTER III.

April 24, August 23, December 20.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing then that* all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account *that* the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

THE FIRST EPISTLE GENERAL OF JOHN.

CHAPTER I.

April 25, August 24, December 21.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

April 26, August 25, December 22.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded

his eyes. I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.* Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, *even* eternal life. These *things* have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

CHAPTER III.

April 27, August 26, December 23.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: who-

soever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of *God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

April 28, August 27, December 24.

Tuesday in Whitsun-week, Evening, to ver. 14.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and

every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

Ver. 14. And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

CHAPTER V.

April 29, August 28, December 28.

Trinity-Sunday, Evening.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the

Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. *And* we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen.

THE SECOND EPISTLE OF JOHN.

April 30, August 29, II. & III. John.

December 29.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for ever. Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds. Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. The children of thy elect sister greet thee. Amen.

THE THIRD EPISTLE OF JOHN.

December 30.

THE elder unto the wellbeloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth. I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true. I had many things to write, but I will not with ink and pen write unto thee: but I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. *Our* friends salute thee. Greet the friends by name.

THE GENERAL EPISTLE OF JUDE.

May 1, August 30, December 31.

St. Michael, Evening, verse 6 to verse 16.

Restoration of the Royal Family.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in

unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

Ver. 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

Ver. 16. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

THE REVELATION

OF

ST. JOHN THE DIVINE.

CHAPTER I.

St. John the Evangelist, Morning.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: *I am* he that liveth, and was dead; and, behold, I am alive for ever.

REVELATION, II.

more, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

CHAPTER II.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; I know thy

REVELATION, III.

works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have *already* hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the

REVELATION, IV.

name of my God, and the name of the city of my God, *which* is new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name. He that hath an ear, let him hear what the Spirit saith unto the churches. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV.

AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald. And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER V.

AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not

REVELATION, VII.

the oil and the wine. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?

CHAPTER VII.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel. Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand. Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand. Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their

REVELATION, VIII.

hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER VIII.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. And they had hair as the hair of women, and their teeth *were* as *the teeth* of lions. And they had breastplates, as it *were* breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. One woe is past; *and*, behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and *his* left foot on the earth, and cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months. And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put

REVELATION, XII.

in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; *and*, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER XII.

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailling in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by

REVELATION, XIII.

the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAPTER XIII.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had

REVELATION, XIV.

power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six.

CHAPTER XIV.

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth;

REVELATION, XV, XVI.

and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and

REVELATION, XVII.

they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, *every* stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names are not written in the book of life from the foundation of

REVELATION, XVIII.

the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood,

REVELATION, XIX.

and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What *city* is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER XIX.

All Saints' Day, Evening, to ver. 17.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

REVELATION, XX.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Ver. 17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER XX.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and

REVELATION, XXI.

holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

CHAPTER XXI.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light *was*

REVELATION, XXII.

like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel. And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass. And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

CHAPTER XXII.

St. John the Evangelist, Evening.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be

REVELATION, XXII.

done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ *be* with you all. Amen.

THE END.

A
NEW VERSION
OF THE
PSALMS OF DAVID,
FITTED TO
The Tunes used in Churches.

BY
N. BRADY, D.D. AND N. TATE, Esq.

OXFORD:
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1884

A NEW VERSION

OF THE

PSALMS OF DAVID.

PSALM I.

HOW blest is he who ne'er consents
 By ill advice to walk;
 Nor stands in sinners' ways, nor sits
 Where men profanely talk.

2 But makes the perfect law of God
 His business and delight;
 Devoutly reads therein by day,
 And meditates by night.

3 Like some fair tree, which, fed by
 streams,
 With timely fruit does bend,
 He still shall flourish, and success
 All his designs attend.

4 Ungodly men and their attempts
 No lasting root shall find;
 Untimely blasted, and dispers'd
 Like chaff before the wind.

5 Their guilt shall strike the wicked
 dumb
 Before their Judge's face;
 No formal hypocrite shall then
 Amongst the saints have place.

6 For God approves the just man's
 ways,
 To happiness they tend;
 But sinners, and the paths they tread,
 Shall both in ruin end.

PSALM II.

WITH restless and ungovern'd rage
 Why do the heathen storm?
 Why in such rash attempts engage,
 As they can ne'er perform?

2 The great in counsel and in might
 Their various forces bring;
 Against the Lord they all unite,
 And his anointed King.

3 Must we submit to their commands?
 Presumptuously they say:
 No, let us break their slavish bands,
 And cast their chains away.

4 But God, who sits enthron'd on high,
 And sees how they combine,
 Does their conspiring strength defy,
 And mocks their vain design.

5 Thick clouds of wrath divine shall
 On his rebellious foes; [break
 And thus will he in thunder speak
 To all that dare oppose:

6 Though madly you dispute my will,
 The King that I ordain,
 Whose throne is fix'd on Sion's hill,
 Shall there securely reign.

7 Attend, O earth, whilst I declare
 God's uncontroll'd decree;
 Thou art my Son, this day my heir
 Have I begotten thee.

8 Ask and receive thy full demands;
 Thine shall the heathen be:
 The utmost limits of the lands
 Shall be possess'd by thee.

9 Thy threat'ning sceptre thou shalt
 shake,
 And crush them every where;
 As massy bars of iron break
 The potter's brittle ware.

10 Learn then, ye princes; and give ear,
 Ye judges of the earth;

11 Worship the Lord with holy fear;
 Rejoice with awful mirth.

12 Appease the Son with due respect,
 Your timely homage pay;
 Lest he revenge the bold neglect,
 Incens'd by your delay.

13 If but in part his anger rise,
 Who can endure the flame?
 Then blest are they whose hope relies
 On his most holy Name.

PSALM III.

HOW many, Lord, of late are grown
 The troublers of my peace!
 And, as their numbers hourly rise,
 So does their rage increase.

2 Insulting they my soul upbraid,
 And him whom I adore;
 The God in whom he trusts, say they,
 Shall rescue him no more.

3 But thou, O Lord, art my defence;
 On thee my hopes rely;
 Thou art my glory, and shalt yet
 Lift up my head on high.

NEW VERSION OF

4 Since whensoever in like distress
To God I made my pray'r,
He heard me from his holy hill,
Why should I now despair?

5 Guarded by him, I laid me down
My sweet repose to take;
For I through him securely sleep,
Through him in safety wake.

6 No force nor fury of my foes
My courage shall confound,
Were they as many hosts as men
That have beset me round.

7 Arise and save me, O my God,
Who oft hast own'd my cause,
And scatter'd oft these foes to me,
And to thy righteous laws.

8 Salvation to the Lord belongs,
He only can defend;
His blessing he extends to all
That on his pow'r depend.

PSALM IV.

O LORD, that art my righteous Judge,
To my complaint give ear:
Thou still redeem'st me from distress;
Have mercy, Lord, and hear.

2 How long will ye, O sons of men,
To blot my fame devise?
How long your vain designs pursue,
And spread malicious lies?

3 Consider that the righteous man
Is God's peculiar choice;
And when to him I make my pray'r,
He always hears my voice.

4 Then stand in awe of his commands,
Flee ev'ry thing that's ill;
Commune in private with your hearts,
And bend them to his will.

5 The place of other sacrifice
Let righteousness supply;
And let your hope, securely fix'd,
On God alone rely.

6 While worldly minds impatient grow
More prosp'rous times to see,
Still let the glories of thy face
Shine brightly, Lord, on me.

7 So shall my heart o'erflow with joy,
More lasting and more true,
Than theirs, who stores of corn and wine
Successively renew.

8 Then down in peace I'll lay my head,
And take my needful rest;
No other guard, O Lord, I crave,
Of thy defence possess.

PSALM V.

LORD, hear the voice of my complaint,
Accept my secret pray'r;

2 To thee alone, my King, my God,
Will I for help repair.

3 Thou in the morn my voice shalt hear;
And with the dawning day
To thee devoutly I'll look up,
To thee devoutly pray.

4 For thou the wrongs that I sustain
Canst never, Lord, approve;
Who from thy sacred dwelling-place
All evil dost remove.

5 Not long shall stubborn fools remain
Unpunish'd in thy view;
All such as act unrighteous things
Thy vengeance shall pursue.

6 The sland'ring tongue, O God of truth,
By thee shall be destroy'd,
Who hat'st alike the man in blood
And in deceit employ'd.

7 But when thy boundless grace shall me
To thy lov'd courts restore,
On thee I'll fix my longing eyes,
And humbly there adore.

8 Conduct me by thy righteous laws,
For watchful is my foe;
Therefore, O Lord, make plain the way
Wherein I ought to go.

9 Their mouth vents nothing but deceit,
Their heart is set on wrong;
Their throat is a devouring grave,
They flatter with their tongue.

10 By their own counsels let them fall,
Oppress'd with loads of sin;
For they against thy righteous laws
Have harden'd rebels been.

11 But let all those who trust in thee
With shouts their joy proclaim;
Let them rejoice whom thou preserv'st,
And all that love thy Name.

12 To righteous men the righteous Lord
His blessing will extend,
And with his favour all his saints,
As with a shield, defend.

PSALM VI.

THY dreadful anger, Lord, restrain,
And spare a wretch forlorn;
Correct me not in thy fierce wrath,
Too heavy to be borne.

2 Have mercy, Lord, for I grow faint,
Unable to endure
The anguish of my aching bones,
Which thou alone canst cure.

3 My tortur'd flesh distracts my mind,
And fills my soul with grief;
But, Lord, how long wilt thou delay
To grant me thy relief?

4 Thy wonted goodness, Lord, repeat,
And ease my troubled soul;
Lord, for thy wondrous mercy's sake
Vouchsafe to make me whole.

THE PSALMS.

- 5 For after death no more can I
Thy glorious acts proclaim;
No pris'ner of the silent grave
Can magnify thy Name.
- 6 Quite tir'd with pain, with groaning
No hope of ease I see; [faint,
The night, that quiets common griefs,
Is spent in tears by me.
- 7 My beauty fades, my sight grows dim,
My eyes with weakness close;
Old age o'ertakes me, whilst I think
On my insulting foes.
- 8 Depart, ye wicked; in my wrongs
Ye shall no more rejoice;
For God, I find, accepts my tears,
And listens to my voice.
- 9, 10 He hears and grants my humble
pray'r;
And they that wish my fall,
Shall blush and rage to see that God
Protects me from them all.

PSALM VII.

- O** LORD my God, since I have plac'd
My trust alone in thee,
From all my persecutors' rage
Do thou deliver me.
- 2 To save me from my threat'ning foe,
Lord, interpose thy pow'r;
Lest, like a savage lion, he
My helpless soul devour.
- 3, 4 If I am guilty, or did e'er
Against his peace combine;
Nay, if I have not spar'd his life,
Who sought unjustly mine;
- 5 Let then to persecuting foes
My soul become a prey;
Let them to earth tread down my life,
In dust my honour lay.
- 6 Arise, and let thine anger, Lord,
In my defence engage;
Exalt thyself above my foes,
And their insulting rage:
- Awake, awake, in my behalf,
The judgment to dispense,
Which thou hast righteously ordain'd
For injur'd innocence.
- 7 So to thy throne adoring crowds
Shall still for justice fly;
O therefore for their sakes resume
Thy judgment-seat on high.
- 8 Impartial Judge of all the world,
I trust my cause to thee;
According to my just deserts,
So let thy sentence be.
- 9 Let wicked arts and wicked men
Together be o'erthrown;
But guard the just, thou God, to whom
The hearts of both are known.

- 10, 11 God me protects, nor only me,
But all of upright heart;
And daily lays up wrath for those
Who from his laws depart.
- 12 If they persist, he whets his sword,
His bow stands ready bent;
- 13 E'en now, with swift destruction
wing'd,
His pointed shafts are sent.
- 14 The plots are fruitless, which my foe
Unjustly did conceive;
- 15 The pit he digg'd for me has prov'd
His own untimely grave.
- 16 On his own head his spite returns,
Whilst I from harm am free;
On him the violence is fall'n
Which he design'd for me.
- 17 Therefore will I the righteous ways
Of Providence proclaim;
I'll sing the praise of God most high,
And celebrate his Name.

PSALM VIII.

- O** THOU, to whom all creatures bow
Within this earthly frame,
Thro' all the world how great art thou!
How glorious is thy Name!
- In heav'n thy wondrous acts are sung,
Nor fully reckon'd there;
- 2 And yet thou mak'st the infant tongue
Thy boundless praise declare.
- Through thee the weak confound the
strong,
And crush their haughty foes;
And so thou quell'st the wicked throng,
That thee and thine oppose.
- 3 When heav'n, thy beauteous work on
high,
Employs my wond'ring sight;
The moon that nightly rules the sky,
With stars of feeble light;
- 4 What's man, say I, that, Lord, thou
lov'st
To keep him in thy mind?
Or what his offspring, that thou prov'st
To them so wondrous kind?
- 5 Him next in pow'r thou didst create
To thy celestial train;
- 6 Ordain'd with dignity and state
O'er all thy works to reign.
- 7 They jointly own his pow'rful sway;
The beasts that prey or graze;
- 8 The bird that wings its airy way;
The fish that cuts the seas.
- 9 O thou, to whom all creatures bow
Within this earthly frame,
Thro' all the world how great art thou!
How glorious is thy Name!

NEW VERSION OF

PSALM IX.

TO celebrate thy praise, O Lord,
 I will my heart prepare;
 To all the list'ning world thy works,
 Thy wondrous works, declare.

2 The thought of them shall to my soul
 Exalted pleasure bring;
 Whilst to thy Name, O thou most High,
 Triumphant praise I sing.

3 Thou mad'st my haughty foes to turn
 Their backs in shameful flight;
 Struck with thy presence, down they
 They perish'd at thy sight. [fell,

4 Against insulting foes, advanc'd,
 Thou didst my cause maintain;
 My right asserting from thy throne,
 Where truth and justice reign.

5 The insolence of heathen pride
 Thou hast reduc'd to shame;
 Their wicked offspring quite destroy'd,
 And blotted out their name.

6 Mistaken foes! your haughty threats
 Are to a period come;
 Our city stands, which you design'd
 To make our common tomb.

7, 8 The Lord for ever lives, who has
 His righteous throne prepar'd,
 Impartial justice to dispense;
 To punish or reward.

9 God is a constant sure defence
 Against oppressing rage;
 As troubles rise, his needful aids
 In our behalf engage.

10 All those who have his goodness
 prov'd
 Will in his truth confide;
 Whose mercy ne'er forsook the man
 That on his help relied.

11 Sing praises, therefore, to the Lord,
 From Sion, his abode;
 Proclaim his deeds, till all the world
 Confess no other God.

The Second Part.

12 When he enquiry makes for blood,
 He calls the poor to mind;
 The injur'd humble man's complaint
 Relief from him shall find.

13 Take pity on my troubles, Lord,
 Which spiteful foes create,
 Thou, that hast rescu'd me so oft
 From death's devouring gate.

14 In Sion then I'll sing thy praise,
 To all that love thy Name;
 And with loud shouts of grateful joy
 Thy saving pow'r proclaim.

15 Deep in the pit they digg'd for me
 The heathen pride is laid;
 Their guilty feet to their own snare
 Are heedlessly betray'd.

16 Thus, by the just returns he makes,
 The mighty Lord is known;
 While wicked men by their own plots
 Are shamefully o'erthrown.

17 No single sinner shall escape
 By privacy obscur'd;
 Nor nation from his just revenge
 By numbers be secur'd.

18 His suffering saints, when most
 distrest,
 He ne'er forgets to aid;
 Their expectation shall be crown'd,
 Though for a time delay'd.

19 Arise, O Lord, assert thy pow'r,
 And let not man o'ercome;
 Descend to judgment, and pronounce
 The guilty heathen's doom.

20 Strike terror thro' the nations round,
 Till, by consenting fear,
 They to each other and themselves
 But mortal men appear.

PSALM X.

THY presence why withdraw'st thou,
 Lord?

Why hid'st thou now thy face,
 When dismal times of deep distress
 Call for thy wonted grace?

2 The wicked, swell'd with lawless pride,
 Have made the poor their prey;
 O let them fall by those designs
 Which they for others lay.

3 For straight they triumph, if success
 Their thriving crimes attend;
 And sordid wretches, whom God hates,
 Perversely they commend.

4 To own a pow'r above themselves
 Their haughty pride disdains;
 And therefore in their stubborn mind
 No thought of God remains.

5 Oppressive methods they pursue,
 And all their foes they slight;
 Because thy judgments, unobserv'd,
 Are far above their sight.

6 They fondly think their prosp'rous
 state
 Shall unmolested be;
 They think their vain designs shall
 thrive.
 From all misfortune free.

7 Vain and deceitful is their speech,
 With curses fill'd and lies;
 By which the mischief of their heart
 They study to disguise.

8 Near publick roads they lie conceal'd,
 And all their art employ,
 The innocent and poor at once
 To rifle and destroy.

THE PSALMS.

9 Not lions, couching in their dens,
Surprise their heedless prey
With greater cunning, or express
More savage rage than they.

10 Sometimes they act the harmless
man,
And modest looks they wear;
That, so deceiv'd, the poor may less
Their sudden onset fear.

The Second Part.

11 For God, they think, no notice takes
Of their unrighteous deeds;
He never minds the suff'ring poor,
Nor their oppression heeds.

12 But thou, O Lord, at length arise;
Stretch forth thy mighty arm;
And, by the greatness of thy pow'r,
Defend the poor from harm.

13 No longer let the wicked vaunt,
And proudly boasting say,
Tush, God regards not what we do;
He never will repay.

14 But sure thou seest, and all their
deeds
Impartially dost try;
The orphan, therefore, and the poor
On thee for aid rely.

15 Defenceless let the wicked fall,
Of all their strength bereft;
Confound, O God, their dark designs,
Till no remains are left.

16 Assert thy just dominion, Lord,
Which shall for ever stand;
Thou, who the heathen didst expel
From this thy chosen land.

17 Thou dost the humble suppliants hear
That to thy throne repair;
Thou first prepar'st their hearts to pray,
And then accept'st their pray'r.

18 Thou in thy righteous judgment
weigh'st
The fatherless and poor;
That so the tyrants of the earth
May persecute no more.

PSALM XI.

SINCE I have plac'd my trust in God,
A refuge always nigh,
Why should I, like a tim'rous bird,
To distant mountains fly?

2 Behold, the wicked bend their bow,
And ready fix their dart;
Lurking in ambush to destroy
The man of upright heart.

3 When once the firm assurance fails
Which publick faith imparts,
'Tis time for innocence to fly
From such deceitful arts.

4 The Lord hath both a temple here,
And righteous throne above;
Whence he surveys the sons of men,
And how their counsels move.

5 If God the righteous, whom he loves,
For trial does correct;
What must the sons of violence,
Whom he abhors, expect?

6 Snares, fire, and brimstone on their
heads
Shall in one tempest show'r;
This dreadful mixture his revenge
Into their cup shall pour.

7 The righteous Lord will righteous
deeds
With signal favour grace;
And to the upright man disclose
The brightness of his face.

PSALM XII.

SINCE godly men decay, O Lord,
Do thou my cause defend;
For scarce these wretched times afford
One just and faithful friend.

2 One neighbour now can scarce believe
What t'other doth impart:
With flatt'ring lips they all deceive,
And with a double heart.

3 But lips that with deceit abound
Can never prosper long;
God's righteous vengeance will confound
The proud blaspheming tongue.

4 In vain those foolish boasters say,
Our tongues are sure our own;
With doubtful words we will betray,
And be controll'd by none.

5 For God, who hears the suff'ring poor,
And their oppression knows,
Will soon arise and give them rest,
In spite of all their foes.

6 The word of God shall still abide,
And void of falsehood be,
As is the silver, seven times tried,
From drossy mixture free.

7 The promise of his aiding grace
Shall reach the purpos'd end;
His servants from this faithless race
He ever shall defend.

8 Then shall the wicked be perplex'd,
Nor know which way to fly;
When those, whom they despis'd and
vex'd,
Shall be advanc'd on high.

PSALM XIII.

HOW long wilt thou forget me, Lord?
Must I for ever mourn?
How long wilt thou withdraw from me,
Oh! never to return?

NEW VERSION OF

- 2 How long shall anxious thoughts my
soul,
And grief my heart oppress?
How long my enemies insult,
And I have no redress?
- 3 O hear, and to my longing eyes
Restore thy wonted light;
And suddenly, or I shall sleep
In everlasting night.
- 4 Restore me, lest they proudly boast
'Twas their own strength o'ercame;
Permit not them that vex my soul
To triumph in my shame.
- 5 Since I have always plac'd my trust
Beneath thy mercy's wing,
Thy saving health will come, and then
My heart with joy shall spring:
- 6 Then shall my song, with praise in-
spir'd,
To thee, my God, ascend;
Who to thy servant in distress
Such bounty didst extend.

PSALM XIV.

- S**URE wicked fools must needs sup-
pose
That God is nothing but a name;
Corrupt and lewd their practice grows,
No breast is warm'd with holy flame.
- 2 The Lord look'd down from heav'n's
high tow'r,
And all the sons of men did view,
To see if any own'd his pow'r,
If any truth or justice knew.
- 3 But all, he saw, were gone aside,
All were degen'rate grown and base;
None took religion for their guide,
Not one of all the sinful race.
- 4 But can these workers of deceit
Be all so dull and senseless grown,
That they like bread my people eat,
And God's almighty pow'r disown?
- 5 How will they tremble then for fear,
When his just wrath shall them
o'ertake!
- For to the righteous God is near,
And never will their cause forsake.
- 6 Ill men in vain with scorn expose
Those methods which the good pur-
sue;
- Since God a refuge is for those
Whom his just eyes with favour view.
- 7 Would he his saving pow'r employ
To break his people's servile band;
Then shouts of universal joy
Should loudly echo through the land.

PSALM XV.

- L**ORD, who's the happy man that
may
To thy blest courts repair?

- Not, stranger-like, to visit them,
But to inhabit there?
- 2 'Tis he, whose ev'ry thought and
deed
By rules of virtue moves;
Whose gen'rous tongue disdains to
speak
The thing his heart disproves.
- 3 Who never did a slander forge
His neighbour's fame to wound;
Nor hearken to a false report,
By malice whisper'd round.
- 4 Who vice in all its pomp and pow'r
Can treat with just neglect;
And piety, though cloth'd in rags,
Religiously respect.
- Who to his plighted vows and trust
Has ever firmly stood;
And, though he promise to his loss,
He makes his promise good.
- 5 Whose soul in usury disdains
His treasure to employ;
Whom no rewards can ever bribe
The guiltless to destroy.
- 6 The man, who by this steady course
Has happiness insur'd,
When earth's foundation shakes, shall
stand,
By Providence secur'd.

PSALM XVI.

- P**ROTECT me from my cruel foes,
And shield me, Lord, from harm,
Because my trust I still repose
On thy Almighty arm.
- 2 My soul all help but thine does slight,
All gods but thee disown;
Yet can no deeds of mine requite
The goodness thou hast shown.
- 3 But those that strictly virtuous are,
And love the thing that's right,
To favour always and prefer
Shall be my chief delight.
- 4 How shall their sorrows be increas'd
Who other gods adore!
Their bloody off'rings I detest,
Their very names abhor.
- 5 My lot is fall'n in that blest land
Where God is truly known;
He fills my cup with lib'ral hand;
'Tis he supports my throne.
- 6 In nature's most delightful scene
My happy portion lies;
The place of my appointed reign
All other lands outvies.
- 7 Therefore my soul shall bless the
Lord,
Whose precepts give me light,
And private counsel still afford
In sorrow's dismal night.

THE PSALMS.

- 8 I strive each action to approve
To his all-seeing eye;
No danger shall my hopes remove,
Because he still is nigh.
- 9 Therefore my heart all grief defies,
My glory does rejoice;
My flesh shall rest in hope to rise,
Wak'd by his pow'rful voice.
- 10 Thou, Lord, when I resign my breath,
My soul from hell shalt free;
Nor let thy Holy One in death
The least corruption see.
- 11 Thou shalt the paths of life display
That to thy presence lead;
Where pleasures dwell without allay,
And joys that never fade.

PSALM XVII.

- T**O my just plea and sad complaint,
Attend, O righteous Lord,
And to my pray'r, as 'tis unfeign'd,
A gracious ear afford.
- 2 As in thy sight I am approv'd,
So let my sentence be;
And with impartial eyes, O Lord,
My upright dealing see.
- 3 For thou hast search'd my heart by day,
And visited by night;
And on the strictest trial found
Its secret motions right.
- Nor shall thy justice, Lord, alone
My heart's designs acquit;
For I have purpos'd that my tongue
Shall no offence commit.
- 4 I know what wicked men would do
Their safety to maintain;
But me thy just and mild commands
From bloody paths restrain.
- 5 That I may still, in spite of wrongs,
My innocence secure;
O guide me in thy righteous ways,
And make my footsteps sure.
- 6 Since heretofore I ne'er in vain
To thee my pray'r address;
O now, my God, incline thine ear
To this my just request.
- 7 The wonders of thy truth and love
In my defence engage;
Thou, whose right hand preserves thy
saints
From their oppressors' rage.

The Second Part.

- 8, 9 O keep me in thy tend'rest care;
Thy shelt'ring wings stretch out,
To guard me safe from savage foes,
That compass me about.
- 10 O'ergrown with luxury, inclos'd
In their own fat they lie;
And with a proud blaspheming mouth
Both God and man defy.

- 11 Well may they boast, for they have
now
My paths encompass'd round:
With eyes at watch, and bodies bow'd,
And couching on the ground;
- 12 In posture of a lion set,
When greedy of his prey,
Or a young lion, when he lurks
Within a covert way.
- 13 Arise, O Lord, defeat their plots,
Their swelling rage control;
From wicked men, who are thy sword,
Deliver thou my soul:
- 14 From worldly men, thy sharpest
scourge,
Whose portion's here below;
Who, fill'd with earthly stores, desire
No other bliss to know.
- 15 Their race is num'rous that partake
Their substance while they live:
Their heirs survive, to whom they may
The vast remainder give.
- 16 But I, in uprightness, thy face
Shall view without control;
And, waking, shall its image find
Reflected in my soul.

PSALM XVIII.

- N**O change of times shall ever shock
My firm affection, Lord, to thee;
For thou hast always been my rock,
A fortress and defence to me.
- 2 Thou my deliv'r'er art, my God,
My trust is in thy mighty pow'r:
Thou art my shield from foes abroad,
At home my safeguard and my tow'r.
- 3 To thee I will address my pray'r,
To whom all praise we justly owe;
So shall I, by thy watchful care,
Be guarded from my treach'rous foe.
- 4, 5 By floods of wicked men distress'd,
With seas of sorrow compass'd round;
With dire infernal pangs oppress'd,
In death's unwieldy fetters bound:
- 6 To heav'n I made my mournful pray'r,
To God address'd my humble moan;
Who graciously inclin'd his ear,
And heard me from his lofty throne.

The Second Part.

- 7 When God arose my part to take,
The conscious earth was struck with
fear;
The hills did at his presence shake,
Nor could his dreadful fury bear.
- 8 Thick clouds of smoke dispers'd a-
broad,
Ensigns of wrath before him came;
Devouring fire around him glow'd,
That coals were kindled at its flame.

NEW VERSION OF

9 He left the beauteous realms of light,
Whilst heav'n bow'd down its awful
head,

Beneath his feet substantial night
Was like a sable carpet spread.

10 The chariot of the King of kings,
Which active troops of angels drew,
On a strong tempest's rapid wings,
With most amazing swiftness flew.

11, 12 Black wat'ry mists and clouds
conspir'd

With thickest shades his face to veil;
But at his brightness soon retir'd,
And fell in show'rs of fire and hail.

13 Through heav'n's wide arch a thun-
d'ring peal
God's angry voice did loudly roar;
While earth's sad face with heaps of
hail,
And flakes of fire, was cover'd o'er.

14 His sharpen'd arrows round he
threw,
Which made his scatter'd foes re-
treat;

Like darts his nimble lightnings flew,
And quickly finish'd their defeat.

15 The deep its secret stores disclos'd,
The world's foundations naked lay;
By his avenging wrath expos'd,
Which fiercely rag'd that dreadful
day.

The Third Part.

16 The Lord did on my side engage,
From heav'n, his throne, my cause
upheld;
And snatch'd me from the furious rage
Of threat'ning waves that proudly
swell'd.

17 God his resistless pow'r employ'd,
My strongest foes' attempts to break;
Who else with ease had soon destroy'd
The weak defence that I could make.

18 Their subtil rage had near prevail'd
When I distress'd and friendless lay;
But still, when other succours fail'd,
God was my firm support and stay.

19 From dangers that inclos'd me
round, [free;
He brought me forth and set me
For some just cause his goodness found,
That mov'd him to delight in me.

20 Because in me no guilt remains,
God does his gracious help extend;
My hands are free from bloody stains,
Therefore the Lord is still my friend.

21, 22 For I his judgments kept in
sight,
In his just paths I always trod;
I never did his statutes slight,
Nor loosely wander'd from my God.

23, 24 But still my soul, sincere and
pure,
Did e'en from darling sins refrain;
His favours, therefore, yet endure,
Because my heart and hands are
clean.

The Fourth Part.

25, 26 Thou suit'st, O Lord, thy right-
eous ways

To various paths of human kind;
They, who for mercy merit praise,
With thee shall wondrous mercy find.

Thou to the just shalt justice show,
The pure thy purity shall see;
Such as perversely choose to go,
Shall meet with due returns from
thee.

27, 28 That he the humble soul will
save,
And crush the haughty's boasted
might,
In me the Lord an instance gave,
Whose darkness he has turn'd to
light.

29 On his firm succour I relied,
And did o'er num'rous foes prevail;
Nor fear'd, whilst he was on my side,
The best defended walls to scale.

30 For God's designs shall still succeed;
His word will bear the utmost test:
He's a strong shield to all that need,
And on his sure protection rest.

31 Who then deserves to be ador'd,
But God, on whom my hopes de-
pend?

Or who, except the mighty Lord,
Can with resistless pow'r defend?

The Fifth Part.

32, 33 'Tis God that girds my armour
on,

And all my just designs fulfils;
Through him my feet can swiftly run,
And nimbly climb the steepest hills.

34 Lessons of war from him I take,
And manly weapons learn to wield;
Strong bows of steel with ease I break,
Forc'd by my stronger arms to yield.

35 The buckler of his saving health
Protects me from assaulting foes;
His hand sustains me still, my wealth
And greatness from his bounty flows.

36 My goings he enlarg'd abroad,
Till then to narrow paths confin'd;
And, when in slipp'ry ways I trod,
The method of my steps design'd.

37 Through him I num'rous hosts de-
feat,
And flying squadrons captive take;
Nor from my fierce pursuit retreat,
Till I a final conquest make.

THE PSALMS.

38 Cover'd with wounds, in vain they try

Their vanquish'd heads again to rear;
Spite of their boasted strength they lie
Beneath my feet, and grovel there.

39 God, when fresh armies take the field,

Recruits my strength, my courage warms;

He makes my strong opposers yield,
Subdu'd by my prevailing arms.

40 Through him the necks of prostrate foes

My conqu'ring feet in triumph press;
Aided by him, I root out those
Who hate and envy my success.

41 With loud complaints all friends they tried,

But none was able to defend;
At length to God for help they cried,
But God would no assistance lend.

42 Like flying dust which winds pursue,

Their broken troops I scatter'd round,
Their slaughter'd bodies forth I threw,
Like loathsome dirt that clogs the ground.

The Sixth Part.

43 Our factious tribes, at strife till now,

By God's appointment me obey;
The heathen to my sceptre bow,
And foreign nations own my sway.

44 Remotest realms their homage send,

When my successful name they hear;
Strangers for my commands attend,
Charm'd with respect, or aw'd by fear.

45 All to my summons tamely yield,

Or soon in battle are dismay'd;
For stronger holds they quit the field,
And still in strongest holds afraid.

46 Let the eternal Lord be prais'd,

The rock on whose defence I rest;
O'er highest heav'ns his Name be rais'd,

Who me with his salvation blest.

47 'Tis God that still supports my right,

His just revenge my foes pursues;
'Tis he that with resistless might
Fierce nations to my yoke subdues.

48 My universal safeguard he,

From whom my lasting honours flow;
He made me great, and set me free
From my remorseless bloody foe.

49 Therefore to celebrate his fame

My grateful voice to heav'n I'll raise;
And nations, strangers to his Name,
Shall thus be taught to sing his praise.

50 God to his king deliv'rance sends,
Shews his anointed signal grace;
His mercy evermore extends
To David and his promis'd race.

PSALM XIX.

THE heav'ns declare thy glory, Lord,
Which that alone can fill;
The firmament and stars express
Their great Creator's skill.

2 The dawn of each returning day
Fresh beams of knowledge brings;
And from the dark returns of night
Divine instruction springs.

3 Their pow'rful language to no realm
Or region is confin'd;

'Tis nature's voice, and understood
Alike by all mankind.

4 Their doctrine does its sacred sense
Through earth's extent display;
Whose bright contents the circling sun
Does round the world convey.

5 No bridegroom on his nuptial day
Has such a cheerful face;

No giant does like him rejoice
To run his glorious race.

6 From east to west, from west to east,
His restless course he goes;
And through his progress cheerful light
And vital warmth bestows.

The Second Part.

7 God's perfect law converts the soul,
Reclaims from false desires;
With sacred wisdom his sure word
The ignorant inspires.

8 The statutes of the Lord are just,
And bring sincere delight;
His pure commands, in search of truth,
Assist the feeblest sight.

9 His perfect worship here is fix'd,

On sure foundations laid;
His equal laws are in the scales
Of truth and justice weigh'd.

10 Of more esteem than golden mines,

Or gold refin'd with skill;
More sweet than honey, or the drops
That from the comb distil.

11 My trusty counsellors they are,

And friendly warnings give;
Divine rewards attend on those
Who by thy precepts live.

12 But what frail man observes how oft
He does from virtue fall?

O cleanse me from my secret faults,
Thou God that know'st them all!

13 Let no presumptuous sin, O Lord,
Dominion have o'er me;

That, by thy grace preserv'd, I may
The great transgression flee.

NEW VERSION OF

14 So shall my pray'r and praises be
With thy acceptance blest;
And I secure on thy defence,
My strength and saviour, rest.

PSALM XX.

THE Lord to thy request attend,
And hear thee in distress;
The Name of Jacob's God defend,
And grant thy arms success.

2 To aid thee from on high repair,
And strength from Sion give;
3 Remember all thy offerings there,
Thy sacrifice receive.

4 To compass thy own heart's desire,
Thy counsels still direct;
Make kindly all events conspire
To bring them to effect.

5 To thy salvation, Lord, for aid
We cheerfully repair,
With banners in thy Name display'd,
The Lord accept thy pray'r.

6 Our hopes are fix'd, that now the Lord
Our sov'reign will defend;
From heav'n resistless aid afford,
And to his pray'r attend.

7 Some trust in steeds for war design'd,
On chariots some rely;
Against them all we'll call to mind
The pow'r of God most high.

8 But from their steeds and chariots
thrown,
Behold them through the plain,
Disorder'd, broke, and trampled down,
Whilst firm our troops remain.

9 Still save us, Lord, and still proceed
Our rightful cause to bless;
Hear, King of heav'n, in times of need,
The pray'rs that we address.

PSALM XXI.

THE king, O Lord, with songs of
praise
Shall in thy strength rejoice;
With thy salvation crown'd, shall raise
To heav'n his cheerful voice.

2 For thou, whate'er his lips request,
Not only dost impart;
But hast with thy acceptance blest
The wishes of his heart.

3 Thy goodness and thy tender care
Have all his hopes outgone;
A crown of gold thou mak'st him wear,
And sett'st it firmly on.

4 He pray'd for life, and thou, O Lord,
Didst to his pray'r attend;
And graciously to him afford
A life that ne'er shall end.

5 Thy sure defence thro' nations round
Has spread his glorious name;

And his successful actions crown'd
With majesty and fame.

6 Eternal blessings thou bestow'st,
And mak'st his joys increase;
Whilst thou to him unclouded show'st
The brightness of thy face.

The Second Part.

7 Because the king on God alone
For timely aid relies;
His mercy still supports his throne,
And all his wants supplies.

8 But, righteous Lord, thy stubborn foes
Shall feel thy dreadful hand;
Thy vengeful arm shall find out those
That hate thy mild command.

9 When thou against them dost engage,
Thy just but dreadful doom
Shall, like a glowing oven's rage,
Their hopes and them consume.

10 Nor shall thy furious anger cease,
Or with their ruin end;
But root out all their guilty race,
And to their seed extend.

11 For all their thoughts were set on ill,
Their hearts on malice bent;
But thou, with watchful care, didst
still
The ill effects prevent.

12 While they their swift retreat shall
make
To 'scape thy dreadful might,
Thy swifter arrows shall o'ertake,
And gall them in their flight.

13 Thus, Lord, thy wondrous strength
disclose,
And thus exalt thy fame;
Whilst we glad songs of praise compose
To thy almighty Name.

PSALM XXII.

MY God, my God, why leav'st thou
me
When I with anguish faint?
O why so far from me remov'd,
And from my loud complaint?

2 All day, but all the day unheard,
To thee do I complain;
With cries implore relief all night,
But cry all night in vain.

3 Yet thou art still the righteous Judge
Of innocence oppress'd;
And therefore Israel's praises are
Of right to thee address'd.

4, 5 On thee our ancestors relied,
And thy deliv'rance found;
With pious confidence they pray'd,
And with success were crown'd.

THE PSALMS.

- 6 But I am treated like a worm,
Like none of human birth;
Not only by the great revil'd,
But made the rabble's mirth.
- 7 With laughter all the gazing crowd
My agonies survey;
They shoot the lip, they shake the
head,
And thus deriding say:
- 8 In God he trusted, boasting oft
That he was Heav'n's delight:
Let God come down to save him now,
And own his favourite.

The Second Part.

- 9 Thou mad'st my teeming mother's
womb
A living offspring bear;
When but a suckling at the breast
I was thy early care.
- 10 Thou, guardian-like, didst shield
from wrongs
My helpless infant days;
And since hast been my God and
guide
Through life's bewilder'd ways.
- 11 Withdraw not then so far from me,
When trouble is so nigh;
O send me help! thy help, on which
I only can rely.
- 12 High-pamper'd bulls, a frowning
herd,
From Basan's forest met,
With strength proportion'd to their
rage,
Have me around beset.
- 13 They gape on me, and ev'ry mouth
A yawning grave appears;
The desert lion's savage roar
Less dreadful is than their's.

The Third Part.

- 14 My blood like water's spill'd, my
joints
Are rack'd and out of frame;
My heart dissolves within my breast,
Like wax before the flame.
- 15 My strength like potter's earth is
parch'd,
My tongue cleaves to my jaws;
And to the silent shades of death
My fainting soul withdraws.
- 16 Like blood-hounds, to surround me,
they
In pack'd assemblies meet;
They pierc'd my inoffensive hands,
They pierc'd my harmless feet.
- 17 My body's rack'd, till all my bones
Distinctly may be told:
Yet such a spectacle of woe
As pastime they behold.

- 18 As spoil, my garments they divide,
Lots for my vesture cast:
- 19 Therefore approach, O Lord, my
strength,
And to my succour haste.
- 20 From their sharp sword protect thou
Of all but life bereft; [me,
Nor let my darling in the pow'r
Of cruel dogs be left.
- 21 To save me from the lion's jaws
Thy present succour send;
As once from goring unicorns
Thou didst my life defend.
- 22 Then to my brethren I'll declare
The triumphs of thy Name;
In presence of assembled saints
Thy glory thus proclaim:
- 23 Ye worshippers of Jacob's God,
All you of Israel's line,
O praise the Lord, and to your praise
Sincere obedience join.
- 24 He ne'er disdain'd on low distress
To cast a gracious eye;
Nor turn'd from poverty his face,
But hears its humble cry.

The Fourth Part.

- 25 Thus in thy sacred courts will I
My cheerful thanks express;
In presence of thy saints perform
The vows of my distress.
- 26 The meek companions of my grief
Shall find my table spread;
And all that seek the Lord shall be
With joys immortal fed.
- 27 Then shall the glad converted world
To God their homage pay;
And scatter'd nations of the earth
One sov'reign Lord obey.
- 28 'Tis his supreme prerogative
O'er subject kings to reign;
'Tis just that he should rule the world,
Who does the world sustain.
- 29 The rich, who are with plenty fed,
His bounty must confess;
The sons of want, by him reliev'd,
Their gen'rous patron bless.
- With humble worship to his throne
They all for aid resort; [gave,
That pow'r, which first their beings
Can only them support.
- 30, 31 Then shall a chosen spotless race,
Devoted to his Name,
To their admiring heirs his truth
And glorious acts proclaim.

PSALM XXIII.

THE Lord himself, the mighty Lord,
Vouchsafes to be my guide;
The shepherd, by whose constant care
My wants are all supplied.

NEW VERSION OF

2 In tender grass he makes me feed,
And gently there repose;
Then leads me to cool shades, and
where
Refreshing water flows.

3 He does my wand'ring soul reclaim,
And, to his endless praise,
Instruct with humble zeal to walk
In his most righteous ways.

4 I pass the gloomy vale of death,
From fear and danger free;
For there his aiding rod and staff
Defend and comfort me.

5 In presence of my spiteful foes
He does my table spread;
He crowns my cup with cheerful wine,
With oil anoints my head.

6 Since God does thus his wondrous love
Through all my life extend,
That life to him I will devote,
And in his temple spend.

PSALM XXIV.

THIS spacious earth is all the Lord's,
The Lord's her fulness is;
The world, and they that dwell therein,
By sov'reign right are his.

2 He fram'd and fix'd it on the seas,
And his Almighty hand
Upon inconstant floods has made
The stable fabrick stand.

3 But for himself this Lord of all
One chosen seat design'd;
O who shall to that sacred hill
Desir'd admittance find?

4 The man whose hands and heart are
pure,
Whose thoughts from pride are free;
Who honest poverty prefers
To gainful perjury.

5 This, this is he, on whom the Lord
Shall show'r his blessings down,
Whom God his saviour shall vouchsafe
With righteousness to crown.

6 Such is the race of saints, by whom
The sacred courts are trod;
And such the proselytes that seek
The face of Jacob's God.

7 Erect your heads, eternal gates,
Unfold to entertain
The King of glory; see, he comes
With his celestial train.

8 Who is this King of glory? who?
The Lord for strength renown'd;
In battle mighty, o'er his foes
Eternal victor crown'd.

9 Erect your heads, ye gates, unfold
In state to entertain
The King of glory; see, he comes
With all his shining train.

10 Who is this King of glory? who?
The Lord of hosts renown'd;
Of glory he alone is King,
Who is with glory crown'd.

PSALM XXV.

TO God, in whom I trust,
I lift my heart and voice;
2 O let me not be put to shame,
Nor let my foes rejoice.

3 Those who on thee rely,
Let no disgrace attend;
Be that the shameful lot of such
As wilfully offend.

4, 5 To me thy truth impart,
And lead me in thy way;
For thou art he that brings me help,
On thee I wait all day.

6 Thy mercies and thy love,
O Lord, recall to mind;
And graciously continue still,
As thou wert ever, kind.

7 Let all my youthful crimes
Be blotted out by thee;
And, for thy wondrous goodness' sake,
In mercy think on me.

8 His mercy and his truth
The righteous Lord displays,
In bringing wand'ring sinners home,
And teaching them his ways.

9 He those in justice guides
Who his direction seek;
And in his sacred paths shall lead
The humble and the meek.

10 Through all the ways of God
Both truth and mercy shine,
To such as with religious hearts
To his blest will incline.

The Second Part.

11 Since mercy is the grace
That most exalts thy fame,
Forgive my heinous sin, O Lord,
And so advance thy Name.

12 Whoe'er with humble fear
To God his duty pays,
Shall find the Lord a faithful guide
In all his righteous ways.

13 His quiet soul with peace
Shall be for ever blest,
And by his num'rous race the land
Successively possess.

14 For God to all his saints
His secret will imparts,
And does his gracious cov'nant write
In their obedient hearts.

15 To him I lift my eyes,
And wait his timely aid,
Who breaks the strong and treach'rous
snare,
Which for my feet was laid.

THE PSALMS.

16 O turn, and all my griefs,
In mercy, Lord, redress;
For I am compass'd round with woes,
And plung'd in deep distress.

17 The sorrows of my heart
To mighty sums increase;
O from this dark and dismal state
My troubled soul release!

18 Do thou with tender eyes
My sad affliction see;
Acquit me, Lord, and from my guilt
Entirely set me free.

19 Consider, Lord, my foes,
How vast their numbers grow;
What lawless force and rage they use,
What boundless hate they show.

20 Protect and set my soul
From their fierce malice free;
Nor let me be asham'd, who place
My steadfast trust in thee.

21 Let all my righteous acts
To full perfection rise,
Because my firm and constant hope
On thee alone relies.

22 To Israel's chosen race
Continue ever kind;
And in the midst of all their wants
Let them thy succour find.

PSALM XXVI.

JUDGE me, O Lord, for I the paths
Of righteousness have trod;
I cannot fail, who all my trust
Repose on thee, my God.

2, 3 Search thou my heart, whose in-
nocence

Will shine the more 'tis tried;
For I have kept thy grace in view,
And made thy truth my guide.

4 I never for companions took
The idle or profane;
No hypocrite, with all his arts,
Could e'er my friendship gain.

5 I hate the busy plotting crew,
Who make distracted times;
And shun their wicked company,
As I avoid their crimes.

6 I'll wash my hands in innocence,
And bring a heart so pure,
That when thy altar I approach,
My welcome shall secure.

7, 8 My thanks I'll publish there, and
tell

How thy renown excels;
That seat affords me most delight,
In which thy honour dwells.

9 Pass not on me the sinners' doom,
Who murder make their trade;

10 Who others' rights, by secret bribes,
Or open force invade.

11 But I will walk in paths of truth,
And innocence pursue:
Protect me, therefore, and to me
Thy mercies, Lord, renew.

12 In spite of all assaulting foes
I still maintain my ground;
And shall survive amongst thy saints,
Thy praises to resound.

PSALM XXVII.

WHOM should I fear, since God to
me

Is saving health and light?
Since strongly he my life supports,
What can my soul affright?

2 With fierce intent my flesh to tear,
When foes beset me round,
They stumbled, and their lofty crests
Were made to strike the ground.

3 Thro' him my heart, undaunted, dares
With mighty hosts to cope;
Thro' him, in doubtful straits of war
For good success I hope.

4 Henceforth within his house to dwell
I earnestly desire,
His wondrous beauty there to view,
And of his will enquire.

5 For there may I with comfort rest,
In times of deep distress;
And safe, as on a rock, abide
In that secure recess;

6 Whilst God o'er all my haughty foes
My lofty head shall raise;
And I my joyful tribute bring,
With grateful songs of praise.

The Second Part.

7 Continue, Lord, to hear my voice,
Whene'er to thee I cry;
In mercy my complaints receive,
Nor my request deny.

8 When us to seek thy glorious face
Thou kindly dost advise;
Thy glorious face I'll always seek,
My grateful heart replies.

9 Then hide not thou thy face, O Lord,
Nor me in wrath reject;
My God and Saviour, leave not him
Thou didst so oft protect.

10 Though all my friends and kindred
too
Their helpless charge forsake,
Yet thou, whose love excels them all,
Wilt care and pity take.

11 Instruct me in thy paths, O Lord,
My ways directly guide;
Lest envious men, who watch my
steps,
Should see me tread aside.

NEW VERSION OF

- 12 Lord, disappoint my cruel foes,
Defeat their ill desire,
Whose lying lips and bloody hands
Against my peace conspire.
- 13 I trusted that my future life
Should with thy love be crown'd,
Or else my fainting soul had sunk,
With sorrow compass'd round.
- 14 God's time with patient faith expect,
Who will inspire thy breast
With inward strength; do thou thy part,
And leave to him the rest.

PSALM XXVIII.

- O** LORD, my rock, to thee I cry,
In sighs consume my breath;
O answer, or I shall become
Like those that sleep in death.
- 2 Regard my supplication, Lord,
The cries that I repeat,
With weeping eyes and lifted hands
Before thy mercy seat.
- 3 Let me escape the sinners' doom,
Who make a trade of ill;
And ever speak the person fair,
Whose blood they mean to spill.
- 4 According to their crimes' extent
Let justice have its course:
Relentless be to them, as they
Have sinn'd without remorse.
- 5 Since they the works of God despise,
Nor will his grace adore;
His wrath shall utterly destroy,
And build them up no more.
- 6 But I, with due acknowledgment,
His praises will resound,
From whom the cries of my distress
A gracious answer found.
- 7 My heart its confidence repos'd
In God, my strength and shield;
In him I trusted, and return'd
Triumphant from the field.
- As he hath made my joys complete,
'Tis just that I should raise
The cheerful tribute of my thanks,
And thus resound his praise.
- 8 His aiding pow'r supports the troops
That my just cause maintain;
'Twas he advanc'd me to the throne,
'Tis he secures my reign.
- 9 Preserve thy chosen, and proceed
Thine heritage to bless;
With plenty prosper them in peace,
In battle with success.

PSALM XXIX.

- Y**E princes that in might excel,
Your grateful sacrifice prepare
God's glorious actions loudly tell,
His wondrous pow'r to all declare.

- 2 To his great Name fresh altars raise,
Devoutly due respect afford;
Him in his holy temple praise,
Where he's with solemn state ador'd.
- 3 'Tis he that with amazing noise
The wat'ry clouds in sunder breaks;
The ocean trembles at his voice,
When he from heav'n in thunder speaks.
- 4, 5 How full of pow'r his voice appears!
With what majestick terror crown'd!
Which from their roots tall cedars
tears,
And strews their scatter'd branches round.
- 6 They, and the hills on which they grow,
Are sometimes hurried far away;
And leap like hinds that bounding go,
Or unicorns in youthful play.
- 7, 8 When God in thunder loudly speaks,
And scatter'd flames of lightning sends,
The forest nods, the desert quakes,
And stubborn Kadesh lowly bends.
- 9 He makes the hinds to cast their young,
And lays the beasts' dark coverts bare;
While those that to his courts belong
Securely sing his praises there.
- 10, 11 God rules the angry floods on high;
His boundless sway shall never cease;
His saints with strength he will supply,
And bless his own with constant peace.

PSALM XXX.

- I**'LL celebrate thy praises, Lord,
Who didst thy pow'r employ
To raise my drooping head, and check
My foes' insulting joy.
- 2, 3 In my distress I cried to thee,
Who kindly didst relieve,
And from the grave's expecting jaws
My hopeless life retrieve.
- 4 Thus to his courts, ye saints of his,
With songs of praise repair;
With me commemorate his truth,
And providential care.
- 5 His wrath has but a moment's reign,
His favour no decay;
Your night of grief is recompens'd
With joy's returning day.
- 6 But I in prosp'rous days presum'd;
No sudden change I fear'd,
Whilst in my sunshine of success
No low'ring cloud appear'd.
- 7 But soon I found thy favour, Lord,
My empire's only trust;

THE PSALMS.

For when thou hid'st thy face, I saw
My honour laid in dust.

8 Then, as I vainly had presum'd,
My error I confess'd;

And thus, with supplicating voice,
Thy mercy's throne address'd:

9 What profit is there in my blood,
Congeal'd by death's cold night?

Can silent ashes speak thy praise,
Thy wondrous truth recite?

10 Hear me, O Lord; in mercy, hear:
Thy wonted aid extend;

Do thou send help, on whom alone
I can for help depend.

11 'Tis done! Thou hast my mournful
scene

To songs and dances turn'd;
Invested me with robes of state,
Who late in sackcloth mourn'd.

12 Exalted thus, I'll gladly sing
Thy praise in grateful verse;

And, as thy favours endless are,
Thy endless praise rehearse.

PSALM XXXI.

DEFEND me, Lord, from shame,
For still I trust in thee;
As just and righteous is thy Name,
From danger set me free.

2 Bow down thy gracious ear,
And speedy succour send;
Do thou my steadfast rock appear,
To shelter and defend.

3 Since thou, when foes oppress,
My rock and fortress art,
To guide me forth from this distress
Thy wonted help impart.

4 Release me from the snare
Which they have closely laid,
Since I, O God my strength, repair
To thee alone for aid.

5 To thee, the God of truth,
My life, and all that's mine,
(For thou preserv'dst me from my
youth,) I willingly resign.

6 All vain designs I hate
Of those that trust in lies;
And still my soul in ev'ry state
To God for succour flies.

The Second Part.

7 Those mercies thou hast shown
I'll cheerfully express;
For thou hast seen my straits, and
known
My soul in deep distress.

8 When Keilah's treach'rous race
Did all my strength enclose,
Thou gav'st my feet a larger space
To shun my watchful foes.

9 Thy mercy, Lord, display,
And hear my just complaint;
For both my soul and flesh decay,
With grief and hunger faint.

10 Sad thoughts my life oppress;
My years are spent in groans;
My sins have made my strength de-
crease,
And e'en consum'd my bones.

11 My foes my sufferings mock'd;
My neighbours did upbraid;
My friends, at sight of me, were
shock'd,
And fled as men dismay'd.

12 Forsook by all am I,
As dead and out of mind;
And like a shatter'd vessel lie,
Whose parts can ne'er be join'd.

13 Yet sland'ring words they speak,
And seem my pow'r to dread;
Whilst they together counsel take
My guiltless blood to shed.

14 But still my steadfast trust
I on thy help repose;
That thou, my God, art good and just,
My soul with comfort knows.

The Third Part.

15 Whate'er events betide,
Thy wisdom times them all;
Then, Lord, thy servant safely hide
From those that seek his fall.

16 The brightness of thy face
To me, O Lord, disclose;
And, as thy mercies still increase,
Preserve me from my foes.

17 Me from dishonour save,
Who still have call'd on thee;
Let that, and silence in the grave,
The sinner's portion be.

18 Do thou their tongues restrain,
Whose breath in lies is spent;
Who false reports, with proud disdain,
Against the righteous vent.

19 How great thy mercies are
To such as fear thy Name,
Which thou, for those that trust thy
care,
Dost to the world proclaim!

20 Thou keep'st them in thy sight,
From proud oppressors free;
From tongues that do in strife delight
They are preserv'd by thee.

21 With glory and renown
God's Name be ever bless'd;
Whose love in Keilah's well-fenc'd
town
Was wondrously express'd.

22 I said, in hasty flight,
I'm banish'd from thine eyes;

NEW VERSION OF

Yet still thou kept'st me in thy sight,
And heard'st my earnest cries.

23 O all ye saints, the Lord
With eager love pursue;
Who to the just will help afford,
And give the proud their due.

24 Ye that on God rely,
Courageously proceed:
For he will still your hearts supply
With strength in time of need.

PSALM XXXII.

HE's bless'd whose sins have pardon
gain'd,

No more in judgment to appear;
2 Whose guilt remission has obtain'd,
And whose repentance is sincere.

3 While I conceal'd the fretting sore,
My bones consum'd without relief;
All day did I with anguish roar,
But no complaints asswag'd my grief.

4 Heavy on me thy hand remain'd,
By day and night alike distress'd;
Till quite of vital moisture drain'd,
Like land with summer's drought
oppress'd.

5 No sooner I my wound disclos'd,
The guilt that tortur'd me within,
But thy forgiveness interpos'd,
And mercy's healing balm pour'd in.

6 True penitents shall thus succeed,
Who seek thee whilst thou may'st be
found;

They, from the common deluge freed,
Shall see remorseless sinners drown'd.

7 Thy favour, Lord, in all distress,
My tow'r of refuge I must own;
Thou shalt my haughty foes suppress,
And me with songs of triumph crown.

8 In my instruction then confide,
You that would truth's safe path
descrie;

Your progress I'll securely guide,
And keep you in my watchful eye.

9 Submit yourselves to wisdom's rule,
Like men that reason have attain'd;
Not like th' ungovern'd horse and mule,
Whose fury must be curb'd and
rein'd.

10 Sorrows on sorrows multiplied
The harden'd sinner shall confound,
But them who in his truth confide,
Blessings of mercy shall surround.

11 His saints that have perform'd his
laws
Their life in triumph shall employ;
Let them, as they alone have cause,
In grateful raptures shout for joy.

PSALM XXXIII.

LET all the just to God with joy
Their cheerful voices raise,
For well the righteous it becomes
To sing glad songs of praise.

2, 3 Let harps, and psalteries, and lutes
In joyful concert meet,
And new-made songs of loud applause
The harmony complete.

4, 5 For faithful is the word of God,
His works with truth abound;
He justice loves, and all the earth
Is with his goodness crown'd.

6 By his Almighty word at first
The heavenly arch was rear'd,
And all the beauteous hosts of light
At his command appear'd.

7 The swelling floods, together roll'd,
He makes in heaps to lie;
And lays, as in a storehouse, safe,
The wat'ry treasures by.

8, 9 Let earth and all that dwell therein
Before him trembling stand;
For when he spake the word 'twas
made,
'Twas fix'd at his command.

10 He, when the heathen closely plot,
Their counsels undermines;
His wisdom ineffectual makes
The people's rash designs.

11 Whate'er the mighty Lord decrees
Shall stand for ever sure;
The settled purpose of his heart
To ages shall endure.

The Second Part.

12 How happy then are they, to whom
The Lord for God is known;
Whom he from all the world besides
Has chosen for his own!

13, 14, 15 He all the nations of the
earth
From heav'n, his throne, survey'd;
He saw their works, and view'd their
thoughts,
By him their hearts were made.

16, 17 No king is safe by num'rous
hosts,
Their strength the strong deceives;
No manag'd horse, by force or speed,
His warlike rider saves.

18, 19 'Tis God, who those that trust
in him
Beholds with gracious eyes;
He frees their soul from death, their
want
In time of dearth supplies.

20, 21 Our soul on God with patience
waits,
Our help and shield is he;

THE PSALMS.

Then, Lord, let still our hearts rejoice,
Because we trust in thee.

22 The riches of thy mercy, Lord,
Do thou to us extend;
Since we for all we want or wish
On thee alone depend.

PSALM XXXIV.

THROUGH all the changing scenes
of life,

In trouble and in joy,
The praises of my God shall still
My heart and tongue employ.

2 Of his deliv'rance I will boast,
Till all that are distress
From my example comfort take,
And charm their griefs to rest.

3 O magnify the Lord with me,
With me exalt his Name;

4 When in distress to him I call'd,
He to my rescue came.

5 Their drooping hearts were soon re-
fresh'd,
Who look'd to him for aid;
Desir'd success in ev'ry face
A cheerful air display'd.

6 Behold, say they, behold the man
Whom Providence reliev'd;
The man so dang'rously beset,
So wondrously retriev'd!

7 The hosts of God encamp around
The dwellings of the just;
Deliv'rance he affords to all
Who on his succour trust.

8 O make but trial of his love,
Experience will decide,
How bless'd they are, and only they,
Who in his truth confide.

9 Fear him, ye saints, and you will
then
Have nothing else to fear;
Make you his service your delight,
Your wants shall be his care.

10 While hungry lions lack their prey,
The Lord will food provide
For such as put their trust in him,
And see their needs supplied.

The Second Part.

11 Approach, ye piously dispos'd,
And my instruction hear:
I'll teach you the true discipline
Of his religious fear.

12 Let him, who length of life desires,
And prosp'rous days would see,

13 From sland'ring language keep his
tongue,
His lips from falsehood free.

14 The crooked paths of vice decline,
And virtue's ways pursue;
Establish peace where 'tis begun,
And where 'tis lost renew.

15 The Lord from heaven beholds the
just
With favourable eyes;
And, when distress'd, his gracious ear
Is open to their cries:

16 But turns his wrathful look on those
Whom mercy can't reclaim,
To cut them off, and from the earth
Blot out their hated name.

17 Deliv'rance to his saints he gives,
When his relief they crave;

18 He's nigh to heal the broken heart,
And contrite spirit save.

19 The wicked oft, but still in vain,
Against the just conspire;

20 For under their affliction's weight
He keeps their bones entire.

21 The wicked from their wicked arts
Their ruin shall derive;
Whilst righteous men, whom they de-
test,
Shall them and theirs survive.

22 For God preserves the souls of those
Who on his truth depend,
To them and their posterity
His blessings shall descend.

PSALM XXXV.

AGainst all those that strive with
me,

O Lord, assert my right;
With such as war unjustly wage
Do thou my battles fight.

2 Thy buckler take, and bind thy
shield

Upon thy warlike arm;
Stand up, my God, in my defence,
And keep me safe from harm.

3 Bring forth thy spear, and stop their
course,
That haste my blood to spill;
Say to my soul, I am thy health,
And will preserve thee still.

4 Let them with shame be cover'd o'er,
Who my destruction sought;
And such as did my harm devise
Be to confusion brought.

5 Then shall they fly, dispers'd like
chaff
Before the driving wind;
God's vengeful minister of wrath
Shall follow close behind.

6 And when through dark and slipp'ry
ways
They strive his rage to shun,

NEW VERSION OF

His vengeful ministers of wrath
Shall goad them as they run.

7 Since, unprovok'd by any wrong,
They hid their treach'rous snare;
And for my harmless soul a pit
Did causelessly prepare:

8 Surpris'd by mischiefs unforeseen,
By their own arts betray'd,
Their feet shall fall into the net
Which they for me had laid.

9 Whilst my glad soul shall God's great
Name
For this deliv'rance bless,
And, by his saving health secur'd,
Its grateful joy express;

10 My very bones shall say, O Lord,
Who can compare with thee,
Who sett'st the poor and helpless man
From strong oppressors free?

The Second Part.

11 False witnesses, with forg'd com-
plaints,
Against my truth combin'd;
And to my charge such things they
laid
As I had ne'er design'd.

12 The good which I to them had done,
With evil they repaid;
And did, by malice undeserv'd,
My harmless life invade.

13 But as for me, when they were sick,
I still in sackcloth mourn'd;
I pray'd and fasted, and my pray'r
To my own breast return'd.

14 Had they my friends or brethren
been,
I could have done no more;
Nor with more decent signs of grief
A mother's loss deplore.

15 How diff'rent did their carriage prove
In times of my distress;
When they, in crowds together met,
Did savage joy express.

The rabble too, in num'rous throngs,
By their example came,
And ceas'd not, with reviling words,
To wound my spotless fame.

16 Scoffers, that noble tables haunt,
And earn their bread with lies,
Did gnash their teeth, and sland'ring
jests
Maliciously devise.

17 But, Lord, how long wilt thou look
on?
On my behalf appear:
And save my guiltless soul, which they,
Like rav'ning beasts, would tear.

The Third Part.

18 So I, before the list'ning world,
Shall grateful thanks express;
And, where the great assembly meets,
Thy Name with praises bless.

19 Lord, suffer not my causeless foes,
Who me unjustly hate,
With open joy, or secret signs,
To mock my sad estate.

20 For they, with hearts averse from
peace,
Industriously devise
Against the men of quiet minds
To forge malicious lies.

21 Nor with these private arts content,
Aloud they vent their spite;
And say, At last we found him out,
He did it in our sight.

22 But thou, who dost both them and
me
With righteous eyes survey,
Assert my innocence, O Lord,
And keep not far away.

23 Stir up thyself, in my behalf
To judgment, Lord, awake;
Thy righteous servant's cause, O God,
To thy decision take.

24 Lord, as my heart has upright been,
Let me thy justice find;
Nor let my cruel foes obtain
The triumph they design'd.

25 O let them not amongst themselves
In boasting language say,
At length our wishes are complete,
At last he's made our prey.

26 Let such as in my harm rejoic'd
For shame their faces hide;
And foul dishonour wait on those
That proudly me defied:

27 Whilst they with cheerful voices
shout,
Who my just cause befriend;
And bless the Lord, who loves to make
Success his saints attend.

28 So shall my tongue thy judgments
sing,
Inspir'd with grateful joy;
And cheerful hymns in praise of thee
Shall all my days employ.

PSALM XXXVI.

MY crafty foe, with flatt'ring art,
His wicked purpose would dis-
guise;

But reason whispers to my heart,
He ne'er sets God before his eyes.

2 He soothes himself, retir'd from sight,
Secure he thinks his treach'rous
game;

THE PSALMS.

Till his dark plots, expos'd to light,
Their false contriver brand with
shame.

3 In deeds he is my foe confest,
Whilst with his tongue he speaks
me fair;

True wisdom's banish'd from his
breast,
And vice has sole dominion there.

4 His wakeful malice spends the night
In forging his accurs'd designs;
His obstinate ungen'rous spite
No execrable means declines.

5 But, Lord, thy mercy, my sure hope,
Above the heav'nly orb ascends;
Thy sacred truth's unmeasur'd scope
Beyond the spreading sky extends.

6 Thy justice, like the hills, remains;
Unfathom'd depths thy judgments
are;

Thy providence the world sustains;
The whole creation is thy care.

7 Since of thy goodness all partake,
With what assurance should the just
Thy shelt'ring wings their refuge
make,

And saints to thy protection trust.

8 Such guests shall to thy courts be led
To banquet on thy love's repast;
And drink, as from a fountain's head,
Of joys that shall for ever last.

9 With thee the springs of life remain;
Thy presence is eternal day:

10 O let thy saints thy favour gain;
To upright hearts thy truth display.

11 Whilst pride's insulting foot would
spurn,

And wicked hand my life surprise;

12 Their mischiefs on themselves re-
turn;

Down, down they're fall'n, no more
to rise.

PSALM XXXVII.

THOUGH wicked men grow rich or
great,

Yet let not their successful state

Thy anger or thy envy raise:

2 For they, cut down like tender grass,
Or like young flow'rs, away shall pass,

Whose blooming beauty soon decays.

3 Depend on God, and him obey;
So thou within the land shalt stay,
Secure from danger and from want:

4 Make his commands thy chief de-
light;

And he, thy duty to requite,
Shall all thy earnest wishes grant.

5 In all thy ways trust thou the Lord,
And he will needful help afford
To perfect ev'ry just design:

6 He'll make, like light, serene and
clear,

Thy clouded innocence appear,
And as a midday sun to shine.

7 With quiet mind on God depend,
And patiently for him attend;

Nor let thy anger fondly rise:
Though wicked men with wealth a-
bound,

And with success the plots are crown'd,
Which they maliciously devise.

8 From anger cease, and wrath forsake;
Let no ungovern'd passion make
Thy wav'ring heart espouse their
crime:

9 For God shall sinful men destroy;
Whilst only they the land enjoy,
Who trust on him, and wait his time.

10 How soon shall wicked men decay!
Their place shall vanish quite away,
Nor by the strictest search be found;

11 Whilst humble souls possess the
earth,
Rejoicing still with godly mirth,
With peace and plenty always
crown'd.

The Second Part.

12 While sinful crowds, with false
design,

Against the righteous few combine,
And gnash their teeth, and threat-
ning stand;

13 God shall their empty plots deride,
And laugh at their defeated pride;
He sees their ruin near at hand.

14 They draw the sword, and bend the
bow,

The poor and needy to o'erthrow,
And men of upright lives to slay;

15 But their strong bows shall soon be
broke,

Their sharpen'd weapon's mortal stroke
Through their own hearts shall force
its way.

16 A little, with God's favour bless'd,
That's by one righteous man possess'd,
The wealth of many bad excels:

17 For God supports the just man's
cause,

But as for those that break his laws,
Their unsuccessful pow'r he quells.

18 His constant care the upright guides,
And over all their life presides;
Their portion shall for ever last:

19 They, when distress o'erwhelms the
earth,

Shall be unmov'd, and e'en in dearth
The happy fruits of plenty taste.

20 Not so the wicked men, and those
Who proudly dare God's will oppose;
Destruction is their hapless share:

NEW VERSION OF

Like fat of lambs, their hopes and they
Shall in an instant melt away,
And vanish into smoke and air.

The Third Part.

- 21 While sinners, brought to sad decay,
Still borrow on and never pay,
The just have will and pow'r to
give:
22 For such as God vouchsafes to bless,
Shall peaceably the earth possess;
And those he curses shall not live.
23 The good man's way is God's delight,
He orders all the steps aright
Of him that moves by his command;
24 Though he sometimes may be dis-
tress'd,
Yet shall he ne'er be quite oppress'd,
For God upholds him with his hand.
25 From my first youth, till age pre-
vail'd,
I never saw the righteous fail'd,
Or want o'ertake his num'rous race;
26 Because compassion fill'd his heart,
And he did cheerfully impart,
God made his offspring's wealth in-
crease.
27 With caution shun each wicked
deed,
In virtue's ways with zeal proceed,
And so prolong your happy days:
28 For God, who judgment loves, does
still
Preserve his saints secure from ill,
While soon the wicked race decays.
29, 30, 31 The upright shall possess the
land,
His portion shall for ages stand;
His mouth with wisdom is supplied;
His tongue by rules of judgment
moves,
His heart the law of God approves,
Therefore his footsteps never slide.

The Fourth Part.

- 32 In wait the watchful sinner lies,
In vain the righteous to surprise;
In vain his ruin doth decree:
33 God will not him defenceless leave,
To his revenge expos'd, but save;
And, when he's sentenc'd, set him
free.
34 Wait still on God, keep his com-
mand,
And thou, exalted in the land,
Thy bless'd possession ne'er shall
quit:
The wicked soon destroy'd shall be,
And, at his dismal tragedy,
Thou shalt a safe spectator sit.

35 The wicked I in power have seen,
And, like a bay tree, fresh and green,
That spreads its pleasant branches
round;

36 But he was gone as swift as thought,
And, though in ev'ry place I sought,
No sign or track of him I found.

37 Observe the perfect man with care,
And mark all such as upright are;
Their roughest days in peace shall
end:

38 While on the latter end of those,
Who dare God's sacred will oppose,
A common ruin shall attend.

39 God to the just will aid afford,
Their only safeguard is the Lord;
Their strength in time of need is he:
40 Because on him they still depend,
The Lord will timely succour send,
And from the wicked set them free.

PSALM XXXVIII.

THY chast'ning wrath, O Lord, re-
strain,

Though I deserve it all;
Nor let at once on me the storm
Of thy displeasure fall.

2 In ev'ry wretched part of me
Thy arrows deep remain;
Thy heavy hand's afflicting weight
I can no more sustain.

3 My flesh is one continued wound,
Thy wrath so fiercely glows;
Betwixt my punishment and guilt
My bones have no repose.

4 My sins, that to a deluge swell,
My sinking head o'erflow,
And for my feeble strength to bear
Too vast a burden grow.

5 Stench and corruption fill my wounds,
My folly's just return;

6 With trouble I am warp'd and bow'd,
And all day long I mourn.

7 A loath'd disease afflicts my loins,
Infecting ev'ry part;

8 With sickness worn, I groan and roar,
Through anguish of my heart.

The Second Part.

9 But, Lord, before thy searching eyes
All my desires appear;
And sure my groans have been too loud
Not to have reach'd thine ear.

10 My heart's opprest, my strength
decay'd,
My eyes depriv'd of light;

11 Friends, lovers, kinsmen, gaze aloof
On such a dismal sight.

12 Meanwhile the foes that seek my life
Their snares to take me set;

THE PSALMS.

- Vent slanders, and contrive all day
To forge some new deceit.
- 13 But I, as if both deaf and dumb,
Nor heard, nor once replied;
- 14 Quite deaf and dumb, like one whose
tongue
With conscious guilt is tied.
- 15 For, Lord, to thee I do appeal,
My innocence to clear;
Assur'd that thou, the righteous God,
My injur'd cause wilt hear.
- 16 Hear me, said I, lest my proud foes
A spiteful joy display,
Insulting if they see my foot
But once to go astray.
- 17 And, with continual grief oppress'd,
To sink I now begin:
- 18 To thee, O Lord, I will confess,
To thee bewail my sin.
- 19 But whilst I languish, my proud foes
Their strength and vigour boast;
And they that hate me without cause
Are grown a dreadful host.
- 20 E'en they, whom I oblig'd, return
My kindness with despite;
And are my enemies, because
I choose the path that's right.
- 21 Forsake me not, O Lord my God,
Nor far from me depart;
- 22 Make haste to my relief, O thou,
Who my salvation art.

PSALM XXXIX.

- R**ESOLV'D to watch o'er all my
ways,
I kept my tongue in awe;
I curb'd my hasty words when I
The wicked prosp'rous saw.
- 2 Like one that's dumb I silent stood,
And did my tongue refrain
From good discourse; but that restraint
Increas'd my inward pain.
- 3 My heart did glow with working
thoughts,
And no repose could take,
Till strong reflection fann'd the fire,
And thus at length I spake:
- 4 Lord, let me know my term of days,
How soon my life will end;
The num'rous train of ills disclose,
Which this frail state attend.
- 5 My life, thou know'st, is but a span,
A cipher sums my years;
And ev'ry man, in best estate,
But vanity appears.
- 6 Man like a shadow vainly walks,
With fruitless cares oppress'd;
He heaps up wealth, but cannot tell
By whom 'twill be possess'd.

- 7 Why then should I on worthless toys
With anxious care attend?
On thee alone my steadfast hope
Shall ever, Lord, depend.
- 8, 9 Forgive my sins, nor let me scorn'd
By foolish sinners be;
For I was dumb, and murmur'd not,
Because 'twas done by thee.
- 10 The dreadful burden of thy wrath
In mercy soon remove;
Lest my frail flesh too weak to bear
The heavy load should prove.
- 11 For when thou chasten'st man for sin
Thou mak'st his beauty fade,
(So vain a thing is he,) like cloth
By fretting moths decay'd.
- 12 Lord, hear my cry, accept my tears,
And listen to my pray'r;
Who sojourn like a stranger here,
As all my fathers were.
- 13 O spare me yet a little time,
My wasted strength restore;
Before I vanish quite from hence,
And shall be seen no more.

PSALM XL.

- I** WAITED meekly for the Lord,
Till he vouchsaf'd a kind reply;
Who did his gracious ear afford,
And heard from heav'n my humble
cry.
- 2 He took me from the dismal pit,
When founder'd deep in miry clay;
On solid ground he plac'd my feet,
And suffer'd not my steps to stray.
- 3 The wonders he for me has wrought
Shall fill my mouth with songs of
praise;
And others, to his worship brought,
To hopes of like deliv'rance raise.
- 4 For blessings shall that man reward,
Who on th' Almighty Lord relies;
Who treats the proud with disregard,
And hates the hypocrite's disguise.
- 5 Who can the wondrous works recount,
Which thou, O God, for us hast
wrought!
The treasures of thy love surmount
The pow'r of numbers, speech, and
thought.
- 6 I've learnt, that thou hast not desir'd
Off'rings and sacrifice alone;
Nor blood of guiltless beasts requir'd
For man's transgression to atone.
- 7 I therefore come—come to fulfil
The oracles thy books impart:
- 8 'Tis my delight to do thy will;
Thy law is written in my heart.

NEW VERSION OF

The Second Part.

- 9 In full assemblies I have told
Thy truth and righteousness at large;
Nor did, thou know'st, my lips withhold
From utt'ring what thou gav'st in charge.
- 10 Nor kept within my breast confin'd
Thy faithfulness and saving grace;
But preach'd thy love, for all design'd,
That all might that and truth embrace.
- 11 Then let those mercies I declar'd
To others, Lord, extend to me;
Thy lovingkindness my reward,
Thy truth my safe protection be.
- 12 For I with troubles am distress'd,
Too numberless for me to bear;
Nor less with loads of guilt oppress'd,
That plunge and sink me to despair.
- As soon, alas, may I recount
The hairs on this afflicted head:
My vanquish'd courage they surmount,
And fill my drooping soul with dread.

The Third Part.

- 13 But, Lord, to my relief draw near,
For never was more pressing need;
In my deliv'rance, Lord, appear,
And add to that deliv'rance speed.
- 14 Confusion on their heads return,
Who to destroy my soul combine;
Let them, defeated, blush and mourn,
Ensnar'd in their own vile design.
- 15 Their doom let desolation be,
With shame their malice be repaid,
Who mock'd my confidence in thee,
And sport of my affliction made:
- 16 While those, who humbly seek thy face,
To joyful triumphs shall be rais'd;
And all who prize thy saving grace
With me resound, The Lord be prais'd.
- 17 Thus, wretched though I am and poor,
Of me th' Almighty Lord takes care;
Thou, God, who only canst restore,
To my relief with speed repair.

PSALM XLI.

- H**APPY the man whose tender care
Relieves the poor distress;
When troubles compass him around,
The Lord shall give him rest.
- 2 The Lord his life, with blessings crown'd,
In safety shall prolong;
And disappoint the will of those
That seek to do him wrong.

- 3 If he, in languishing estate,
Oppress'd with sickness lie;
The Lord will easy make his bed,
And inward strength supply.
- 4 Secure of this, to thee, my God,
I thus my pray'r address'd:
Lord, for thy mercy, heal my soul,
Though I have much transgress'd.
- 5 My cruel foes, with sland'rous words,
Attempt to wound my fame;
When shall he die, say they, and men
Forget his very name?
- 6 Suppose they formal visits make,
'Tis all but empty show,
They gather mischief in their hearts,
And vent it where they go.
- 7, 8 With private whispers such as these
To hurt me they devise:
A sore disease afflicts him now,
He's fall'n no more to rise.
- 9 My own familiar bosom friend,
On whom I most relied,
Has me, whose daily guest he was,
With open scorn defied.
- 10 But thou my sad and wretched state
In mercy, Lord, regard;
And raise me up, that all their crimes
May meet their just reward.
- 11 By this I know thy gracious ear
Is open when I call;
Because thou suff'rest not my foes
To triumph in my fall.
- 12 Thy tender care secures my life
From danger and disgrace;
And thou vouchsaf'st to set me still
Before thy glorious face.
- 13 Let therefore Israel's Lord and God
From age to age be bless'd;
And all the people's glad applause
With loud Amens express'd.

PSALM XLII.

- A**S pants the hart for cooling streams,
When heated in the chase;
So longs my soul, O God, for thee,
And thy refreshing grace.
- 2 For thee, my God, the living God,
My thirsty soul doth pine:
O when shall I behold thy face,
Thou Majesty divine!
- 3 Tears are my constant food, while thus
Insulting foes upbraid:
Deluded wretch! where's now thy God?
And where his promis'd aid?
- 4 I sigh whene'er my musing thoughts
Those happy days present,
When I with troops of pious friends
Thy temple did frequent:

THE PSALMS.

When I advanc'd with songs of praise
My solemn vows to pay,
And led the joyful sacred throng,
That kept the festal day.

5 Why restless, why cast down, my soul?

Trust God, who will employ
His aid for thee, and change these sighs
To thankful hymns of joy.

6 My soul's cast down, O God, but thinks

On thee and Sion still;
From Jordan's bank, from Hermon's heights,
And Mizar's humbler hill.

7 One trouble calls another on,
And gath'ring o'er my head,
Fall spouting down, till round my soul
A roaring sea is spread.

8 But when thy presence, Lord of life,
Has once dispell'd this storm,
To thee I'll midnight anthems sing,
And all my vows perform.

9 God of my strength, how long shall I,
Like one forgotten, mourn?
Forlorn, forsaken, and expos'd
To my oppressor's scorn?

10 My heart is pierc'd, as with a sword,
Whilst thus my foes upbraid,
Vain boaster, where is now thy God?
And where his promis'd aid?

11 Why restless, why cast down, my soul?

Hope still, and thou shalt sing
The praise of him who is thy God,
Thy health's eternal spring.

PSALM XLIII.

JUST Judge of heav'n, against my foes

Do thou assert my injur'd right;
O set me free, my God, from those
That in deceit and wrong delight.

2 Since thou art still my only stay,
Why leav'st thou me in deep distress?

Why go I mourning all the day,
Whilst me insulting foes oppress?

3 Let me with light and truth be blest,
Be these my guides to lead the way,
Till on thy holy hill I rest,
And in thy sacred temple pray.

4 Then will I there fresh altars raise
To God, who is my only joy;
And well-tun'd harps, with songs of praise,
Shall all my grateful hours employ.

5 Why then cast down, my soul? and why
So much oppress'd with anxious care?
On God, thy God, for aid rely,
Who will thy ruin'd state repair.

PSALM XLIV.

O LORD, our fathers oft have told
In our attentive ears,
Thy wonders in their days perform'd,
And elder times than theirs:

2 How thou, to plant them here, didst drive

The heathen from this land;
Dispeopled by repeated strokes
Of thy avenging hand.

3 For not their courage, nor their sword

To them possession gave;
Nor strength, that from unequal force
Their fainting troops could save:

But thy right hand and pow'rful arm,
Whose succour they implor'd;
Thy presence with the chosen race,
Who thy great Name ador'd.

4 As thee their God our fathers own'd,
Thou art our sov'reign King;
O therefore, as thou didst to them,
To us deliv'rance bring.

5 Thro' thy victorious Name our arms
The proudest foes shall quell,
And crush them with repeated strokes,
As oft as they rebel.

6 I'll neither trust my bow nor sword,
When I in fight engage;

7 But thee, who hast our foes subdu'd,
And sham'd their spiteful rage.

8 To thee the triumph we ascribe,
From whom the conquest came;
In God we will rejoice all day,
And ever bless his Name.

The Second Part.

9 But thou hast cast us off, and now
Most shamefully we yield;
For thou no more vouchsaf'st to lead
Our armies to the field.

10 Since when, to ev'ry upstart foe
We turn our backs in fight;
And with our spoil their malice feast,
Who bear us ancient spite.

11 To slaughter doom'd, we fall like sheep
Into their butch'ring hands;
Or (what's more wretched yet) survive,
Dispers'd through heathen lands.

12 Thy people thou hast sold for slaves,
And set their price so low,

NEW VERSION OF

That not thy treasure by the sale,
But their disgrace may grow.

13, 14 Reproach'd by all the nations
round.

The heathen's byword grown,
Whose scorn of us is both in speech
And mocking gestures shown.

15 Confusion strikes me blind, my face
In conscious shame I hide,

16 While we are scoff'd, and God blas-
phem'd,
By their licentious pride.

The Third Part.

17 On us this heap of woes is fall'n,
All this we have endur'd;
Yet have not, Lord, renounc'd thy
Name,
Or faith to thee abjur'd.

18 But in thy righteous paths have
kept

Our hearts and steps with care;
19 Though thou hast broken all our
strength,
And we almost despair.

20 Could we, forgetting thy great
Name,
On other gods rely,

21 And not the Searcher of all hearts
The treach'rous crime descry?

22 Thou seest what suff'rings for thy
sake

We ev'ry day sustain;
All slaughter'd, or reserv'd like sheep
Appointed to be slain.

23 Awake, arise; let seeming sleep
No longer thee detain;
Nor let us, Lord, who sue to thee,
For ever sue in vain.

24 O wherefore hidest thou thy face
From our afflicted state?

25 Whose souls and bodies sink to
earth,
With grief's oppressive weight.

26 Arise, O Lord, and timely haste
To our deliv'rance make;
Redeem us, Lord,—if not for ours,
Yet for thy mercy's sake.

PSALM XLV.

WHILE I the King's loud praise
rehearse,
Indited by my heart,
My tongue is like the pen of him
That writes with ready art.

2 How matchless is thy form, O King!
Thy mouth with grace o'erflows;
Because fresh blessings God on thee
Eternally bestows.

3 Gird on thy sword, most mighty
Prince;

And, clad in rich array,
With glorious ornaments of pow'r
Majestick pomp display.

4 Ride on in state, and still protect
The meek, the just, and true;
Whilst thy right hand with swift re-
venge

Does all thy foes pursue.

5 How sharp thy weapons are to them
That dare thy pow'r despise!
Down, down they fall, while through
their heart
The feather'd arrow flies.

6 But thy firm throne, O God, is fix'd
For ever to endure;
Thy sceptre's sway shall always last,
By righteous laws secure.

7 Because thy heart, by justice led,
Did upright ways approve,
And hated still the crooked paths
Where wand'ring sinners rove:

Therefore did God, thy God, on thee
The oil of gladness shed;
And hath, above thy fellows round,
Advanc'd thy lofty head.

8 With cassia, aloes, and myrrh,
Thy royal robes abound;
Which, from the stately wardrobe
brought,
Spread grateful odours round.

9 Among the honourable train
Did princely virgins wait;
The queen was plac'd at thy right hand
In golden robes of state.

The Second Part.

10 But thou, O royal bride, give ear,
And to my words attend;
Forget thy native country now,
And ev'ry former friend.

11 So shall thy beauty charm the
King;

Nor shall his love decay:
For he is now become thy Lord;
To him due rev'rence pay.

12 The Tyrian matrons, rich and
proud,
Shall humble presents make;
And all the wealthy nations sue
Thy favour to partake.

13 The King's fair daughter's fairer
soul

All inward graces fill;
Her raiment is of purest gold,
Adorn'd with costly skill.

14 She, in her nuptial garments drest,
With needles richly wrought,
Attended by her virgin train,
Shall to the King be brought.

THE PSALMS.

- 15 With all the state of solemn joy
The triumph moves along,
Till with wide gates the royal court
Receives the pompous throng.
- 16 Thou, in thy royal father's room,
Must princely sons expect;
Whom thou to different realms may'st
send
To govern and protect.
- 17 Whilst this my song to future times
Transmits thy glorious Name;
And makes the world, with one consent,
Thy lasting praise proclaim.

PSALM XLVI.

- G**OD is our refuge in distress,
A present help when dangers press;
In him undaunted we'll confide:
- 2, 3 Though earth were from her centre
tost,
And mountains in the ocean lost,
Torn piece-meal by the roaring tide.
- 4 A gentler stream with gladness still
The city of our Lord shall fill,
The royal seat of God most high:
- 5 God dwells in Sion, whose fair tow'rs
Shall mock th' assaults of earthly
pow'rs,
While his almighty aid is nigh.
- 6 In tumults, when the heathen rag'd,
And kingdoms war against us wag'd,
He thunder'd, and dispers'd their
pow'rs:
- 7 The Lord of hosts conducts our arms,
Our tow'r of refuge in alarms,
Our fathers' guardian God and ours.
- 8 Come see the wonders he hath
wrought,
On earth what desolation brought;
How he has calm'd the jarring world:
- 9 He broke the warlike spear and bow;
With them their thund'ring chariots
too
Into devouring flames were hur'd.
- 10 Submit to God's almighty sway,
For him the heathen shall obey,
And earth her sov'reign Lord confess:
- 11 The God of hosts conducts our arms,
Our tow'r of refuge in alarms,
As to our fathers in distress.

PSALM XLVII.

- O** ALL ye people, clap your hands,
And with triumphant voices sing;
2 No force the mighty pow'r withstands
Of God, the universal King.
- 3, 4 He shall opposing nations quell,
And with success our battles fight;

- Shall fix the place where we must
dwell,
The pride of Jacob, his delight.
- 5, 6 God is gone up, our Lord and
King,
With shouts of joy and trumpet's
sound;
To him repeated praises sing,
And let the cheerful song go round.
- 7, 8 Your utmost skill in praise be
shown,
For him, who all the world commands;
Who sits upon his righteous throne,
And spreads his sway o'er heathen
lands.
- 9 Our chiefs and tribes, that far from
hence
To serve the God of Abr'am came,
Found him their constant sure defence:
How great and glorious is his Name!

PSALM XLVIII.

- T**HE Lord, the only God, is great,
And greatly to be prais'd
In Sion, on whose happy mount
His sacred throne is rais'd.
- 2 Her tow'rs, the joy of all the earth,
With beauteous prospect rise;
On her north side th' Almighty King's
Imperial city lies.
- 3 God in her palaces is known;
His presence is her guard:
- 4 Confed'rate kings withdrew their
siege,
And of success despair'd.
- 5 They view'd her walls, admir'd and
fled,
With grief and terror struck;
- 6 Like women whom the sudden pangs
Of travail had o'ertook.
- 7 No wretched crew of mariners
Appear like them forlorn,
When fleets from Tarshish' wealthy
coasts
By eastern winds are torn.
- 8 In Sion we have seen perform'd
A work that was foretold;
In pledge that God, for times to come,
His city will uphold.
- 9 Not in our fortresses and walls
Did we, O God, confide;
But on the temple fix'd our hopes,
In which thou dost reside.
- 10 According to thy sov'reign Name,
Thy praise through earth extends;
Thy pow'rful arm, as justice guides,
Chastises or defends.

NEW VERSION OF

11 Let Sion's mount with joy resound,
Her daughters all be taught
In songs his judgments to extol,
Who this deliv'rance wrought.

12 Compass her walls in solemn pomp,
Your eyes quite round her cast;
Count all her tow'rs, and see if there
You find a stone displac'd.

13 Her forts and palaces survey,
Observe their order well;
That with assurance to your heirs
This wonder you may tell.

14 This God is ours, and will be ours,
Whilst we in him confide;
Who, as he has preserv'd us now,
Till death will be our guide.

PSALM XLIX.

LET all the list'ning world attend,
And my instruction hear;
2 Let high and low, and rich and poor,
With joint consent give ear.

3 My mouth, with sacred wisdom fill'd,
Shall good advice impart,
The sound result of prudent thoughts,
Digested in my heart.

4 To parables of weighty sense
I will my ear incline;
Whilst to my tuneful harp I sing
Dark words of deep design.

5 Why should my courage fail in times
Of danger and of doubt,
When sinners, that would me sup-
plant,
Have compass'd me about?

6 Those men that all their hope and
trust
In heaps of treasure place,
And boast and triumph, when they see
Their ill-got wealth increase,

7 Are yet unable from the grave
Their dearest friend to free;
Nor can by force or bribes reverse
Th' Almighty Lord's decree.

8, 9 Their vain endeavours they must
quit;
The price is held too high:
No sums can purchase such a grant,
That man should never die.

10 Not wisdom can the wise exempt,
Nor fools their folly save;
But both must perish, and in death
Their wealth to others leave.

11 For though they think their stately
seats
Shall ne'er to ruin fall;
But their remembrance last in lands
Which by their names they call:

12 Yet shall their fame be soon forgot,
How great soe'er their state;
With beasts their memory and they
Shall share one common fate.

The Second Part.

13 How great their folly is, who thus
Absurd conclusions make!
And yet their children, unreclaim'd,
Repeat the gross mistake.

14 They all, like sheep to slaughter led,
The prey of death are made;
Their beauty, while the just rejoice,
Within the grave shall fade.

15 But God will yet redeem my soul,
And from the greedy grave
His greater pow'r shall set me free,
And to himself receive.

16 Then fear not thou, when worldly
men
In envied wealth abound,
Nor though their prosp'rous house in-
crease,
With state and honour crown'd.

17 For when they're summon'd hence
by death,
They leave all this behind;
No shadow of their former pomp
Within the grave they find:

18 And yet they thought their state
was bless'd,
Caught in the flatt'rer's snare,
Who with their vanity complied,
And prais'd their worldly care.

19 In their forefathers' steps they tread;
And when, like them, they die,
Their wretched ancestors and they
In endless darkness lie.

20 For man, how great soe'er his state,
Unless he's truly wise,
As like a sensual beast he lives,
So like a beast he dies.

PSALM L.

THE Lord hath spoke, the mighty
God
Hath sent his summons all abroad,
From dawning light, till day de-
clines:

2 The list'ning earth his voice hath
heard,
And he from Sion hath appear'd,
Where beauty in perfection shines.

3, 4 Our God shall come, and keep no
more
Misconstru'd silence, as before;
But wasting flames before him send:
Around shall tempests fiercely rage,
While he does heav'n and earth en-
gage
His just tribunal to attend.

THE PSALMS.

5, 6 Assemble all my saints to me,
(Thus runs the great divine decree,) That in my lasting cov'nant live;
And off'rings bring with constant care:

The heav'ns his justice shall declare;
For God himself shall sentence give.

7 Attend, my people; Israel, hear;
Thy strong accuser I'll appear;
Thy God, thy only God, am I:
8 'Tis not of off'rings I complain,
Which, daily in my temple slain,
My sacred altar did supply.

9 Will this alone atonement make?
No bullock from thy stall I'll take,
Nor he-goat from thy fold accept;
10 The forest beasts that range alone,
The cattle too are all my own,
That on a thousand hills are kept.

11 I know the fowls, that build their nests
In craggy rocks; and savage beasts,
That loosely haunt the open fields:
12 If seiz'd with hunger I could be,
I need not seek relief from thee,
Since the world's mine, and all it yields.

13 Think'st thou that I have any need
On slaughter'd bulls and goats to feed;
To eat their flesh and drink their blood?

14 The sacrifices I require,
Are hearts which love and zeal inspire,
And vows with strictest care made good.

15 In time of trouble call on me,
And I will set thee safe and free,
And thou returns of praise shalt make:

16 But to the wicked thus saith God,
How dar'st thou teach my laws a-broad,
Or in thy mouth my cov'nant take?

17 For stubborn thou, confirm'd in sin,
Hast proof against instruction been,
And of my word didst lightly speak:
18 When thou a subtle thief didst see,
Thou gladly didst with him agree,
And with adult'ers didst partake.

19 Vile slander is thy chief delight,
Thy tongue, by envy mov'd and spite,
Deceitful tales doth hourly spread:
20 Thou dost with hateful scandals wound
Thy brother, and with lies confound
The offspring of thy mother's bed.

21 These things didst thou, whom still
I strove
To gain with silence and with love;

Till thou didst wickedly surmise,
That I was such a one as thou:
But I'll reprove and shame thee now,
And set thy sins before thine eyes.

22 Mark this, ye wicked fools, lest I
Let all my bolts of vengeance fly,
Whilst none shall dare your cause to own.

23 Who praises me, due honour gives;
And to the man that justly lives,
My strong salvation shall be shown.

PSALM LI.

HAVE mercy, Lord, on me,
As thou wert ever kind;
Let me, oppress'd with loads of guilt,
Thy wonted mercy find.

2, 3 Wash off my foul offence,
And cleanse me from my sin;
For I confess my crime, and see
How great my guilt has been.

4 Against thee, Lord, alone,
And only in thy sight,
Have I transgress'd, and, though condemn'd,
Must own thy judgment right.

5 In guilt each part was form'd
Of all this sinful frame;
In guilt I was conceiv'd, and born
The heir of sin and shame.

6 Yet thou, whose searching eye
Doth inward truth require,
In secret didst with wisdom's laws
My tender soul inspire.

7 With hyssop purge me, Lord,
And so I clean shall be;
I shall with snow in whiteness vie,
When purified by thee.

8 Make me to hear with joy
Thy kind forgiving voice;
That so the bones which thou hast broke
May with fresh strength rejoice.

9, 10 Blot out my crying sins,
Nor me in anger view;
Create in me a heart that's clean,
An upright mind renew.

The Second Part.

11 Withdraw not thou thy help,
Nor cast me from thy sight;
Nor let thy holy Spirit take
Its everlasting flight.

12 The joy thy favour gives
Let me again obtain;
And thy free Spirit's firm support
My fainting soul sustain.

13 So I thy righteous ways
To sinners will impart,

NEW VERSION OF

Whilst my advice shall wicked men
To thy just laws convert.

14 My guilt of blood remove,
My Saviour and my God;
And my glad tongue shall loudly tell
Thy righteous acts abroad.

15 Do thou unlock my lips,
With sorrow clos'd and shame;
So shall my mouth thy wondrous praise
To all the world proclaim.

16 Could sacrifice atone,
Whole flocks and herds should die;
But on such off'rings thou disdain'st
To cast a gracious eye.

17 A broken spirit is
By God most highly priz'd;
By him a broken contrite heart
Shall never be despis'd.

18 Let Sion favour find,
Of thy good-will assur'd;
And thy own city flourish long,
By lofty walls secur'd.

19 The just shall then attend,
And pleasing tribute pay;
And sacrifice of choicest kind
Upon thy altar lay.

PSALM LII.

IN vain, O man of lawless might,
Thou boast'st thyself in ill;
Since God, the God in whom I trust,
Vouchsafes his favour still.

2 Thy wicked tongue doth sland'rous
tales
Maliciously devise;
And, sharper than a razor set,
It wounds with treach'rous lies.

3, 4 Thy thoughts are more on ill than
good,
On lies than truth employ'd;
Thy tongue delights in words, by which
The guiltless are destroy'd.

5 God shall for ever blast thy hopes,
And snatch thee soon away;
Nor in thy dwelling-place permit,
Nor in the world to stay.

6 The just, with pious fear, shall see
The downfall of thy pride;
And at thy sudden ruin laugh,
And thus thy fall deride:

7 See there the man that haughty was,
Who proudly God defied,
Who trusted in his wealth, and still
On wicked arts relied.

8 But I am like those olive plants
That shade God's temple round;
And hope with his indulgent grace
To be for ever crown'd.

9 So shall my soul with praise, O God,
Extol thy wondrous love;
And on thy Name with patience wait;
For this thy saints approve.

PSALM LIII.

THE wicked fools must sure suppose
That God is but a name;
This gross mistake their practice
shows,
Since virtue all disclaim.

2 The Lord look'd down from heav'n's
high tow'r,
The sons of men to view;
To see if any own'd his pow'r,
Or truth or justice knew.

3 But all, he saw, were backwards
gone,
Degen'rate grown, and base;
None for religion car'd, not one
Of all the sinful race.

4 But are those workers of deceit
So dull and senseless grown,
That they, like bread, my people eat,
And God's just pow'r disown?

5 Their causeless fears shall strangely
grow,
And they, despis'd of God,
Shall soon be foil'd; his hand shall
throw
Their shatter'd bones abroad.

6 Would he his saving pow'r employ
To break our servile band,
Loud shouts of universal joy
Should echo through the land.

PSALM LIV.

LORD, save me, for thy glorious
Name,
And in thy strength appear,
2 To judge my cause; accept my
pray'r,
And to my words give ear.

3 Mere strangers, whom I never
wrong'd,
To ruin me design'd;
And cruel men, that fear no God,
Against my soul combin'd.

4, 5 But God takes part with all my
friends,
And he's the surest guard;
The God of truth shall give my foes
Their falsehood's due reward:

6 While I my grateful off'ring bring,
And sacrifice with joy;
And in his praise my time to come
Delightfully employ.

7 From dreadful danger and distress
The Lord hath set me free;
Through him shall I of all my foes
The just destruction see.

THE PSALMS.

PSALM LV.

GIVE ear, thou Judge of all the earth,
And listen when I pray;
Nor from thy humble suppliant turn
Thy glorious face away.

2 Attend to this my sad complaint,
And hear my grievous moans;
Whilst I my mournful case declare
With artless sighs and groans.

3 Hark, how the foe insults aloud!
How fierce oppressors rage!
Whose sland'rous tongues, with wrathful hate,
Against my fame engage.

4, 5 My heart is rack'd with pain, my soul
With deadly frights distress'd;
With fear and trembling compass'd round,
With horror quite oppress'd.

6 How often wish'd I then, that I
The dove's swift wings could get;
That I might take my speedy flight,
And seek a safe retreat.

7, 8 Then would I wander far from hence,
And in wild deserts stray,
Till all this furious storm were spent,
This tempest past away.

The Second Part.

9 Destroy, O Lord, their ill designs,
Their counsels soon divide;
For through the city my griev'd eyes
Have strife and rapine spied.

10 By day and night on ev'ry wall
They walk their constant round;
And in the midst of all her strength
Are grief and mischief found.

11 Whoe'er through ev'ry part shall roam,
With fresh disorders meet;
Deceit and guile their constant posts
Maintain in ev'ry street.

12 For 'twas not any open foe
That false reflections made;
For then I could with ease have borne
The bitter things he said:

'Twas none who hatred had profess'd
That did against me rise;
For then I had withdrawn myself
From his malicious eyes:

13, 14 But 'twas e'en thou, my guide,
my friend,
Whom tend'rest love did join;
Whose sweet advice I valu'd most,
Whose pray'rs were mix'd with mine.

15 Sure vengeance, equal to their crimes,
Such traitors must surprise;
And sudden death requite those ills
They wickedly devise.

16, 17 But I will call on God, who still
Shall in my aid appear;
At morn, and noon, and night I'll pray,
And he my voice shall hear.

The Third Part.

18 God has releas'd my soul from those
That did with me contend;
And made a num'rous host of friends
My righteous cause defend.

19 For he, who was my help of old,
Shall now his suppliant hear;
And punish them, whose prosp'rous state
Makes them no God to fear.

20 Whom can I trust, if faithless men
Perfidiously devise
To ruin me, their peaceful friend,
And break the strongest ties?

21 Though soft and melting are their words,
Their hearts with war abound;
Their speeches are more smooth than oil,
And yet like swords they wound.

22 Do thou, my soul, on God depend,
And he shall thee sustain;
He aids the just, whom to supplant
The wicked strive in vain.

23 My foes, that trade in lies and blood,
Shall all untimely die;
Whilst I for health and length of days
On thee, my God, rely.

PSALM LVI.

DO thou, O God, in mercy help,
For man my life pursues;
To crush me with repeated wrongs
He daily strife renews.

2 Continually my spiteful foes
To ruin me combine;
Thou seest, who sitt'st enthron'd on high,
What mighty numbers join.

3 But though sometimes surpris'd by fear,
On danger's first alarm,
Yet still for succour I depend
On thy Almighty arm.

4 God's faithful promise I shall praise,
On which I now rely:
In God I trust, and, trusting him,
The arm of flesh defy.

NEW VERSION OF

5 They wrest my words, and make them speak
A sense they never meant:
Their thoughts are all, with restless spite,
On my destruction bent.

6 In close assemblies they combine,
And wicked projects lay;
They watch my steps, and lie in wait
To make my soul their prey.

7 Shall such injustice still escape?
O righteous God, arise;
Let thy just wrath, (too long provok'd,)
This impious race chastise.

8 Thou number'st all my steps, since first
I was compell'd to flee;
My very tears are treasur'd up,
And register'd by thee.

9 When therefore I invoke thy aid,
My foes shall be o'erthrown;
For I am well assur'd that God
My righteous cause will own.

10, 11 I'll trust God's word, and so despise
The force that man can raise;
12 To thee, O God, my vows are due;
To thee I'll render praise.

13 Thou hast retriev'd my soul from death,
And thou wilt still secure
The life thou hast so oft preserv'd,
And make my footsteps sure;

That thus protected by thy pow'r,
I may this light enjoy,
And in the service of my God
My lengthen'd days employ.

PSALM LVII.

THY mercy, Lord, to me extend,
On thy protection I depend;
And to thy wing for shelter haste,
Till this outrageous storm is past.

2 To thy tribunal, Lord, I fly,
Thou sov'reign Judge and God most high,
Who wonders hast for me begun,
And wilt not leave thy work undone.

3 From heav'n protect me by thine arm,
And shame all those who seek my harm;
To my relief thy mercy send,
And truth, on which my hopes depend.

4 For I with savage men converse,
Like hungry lions wild and fierce,
With men whose teeth are spears,
their words
Envenom'd darts, and two-edg'd swords.

5 Be thou, O God, exalted high;
And, as thy glory fills the sky,
So let it be on earth display'd,
Till thou art here, as there, obey'd.

6 To take me they their net prepar'd,
And had almost my soul ensnar'd;
But fell themselves, by just decree,
Into the pit they made for me.

7 O God, my heart is fix'd, 'tis bent,
Its thankful tribute to present;
And with my heart my voice I'll raise
To thee, my God, in songs of praise.

8 Awake, my glory; harp and lute,
No longer let your strings be mute;
And I, my tuneful part to take,
Will with the early dawn awake.

9 Thy praises, Lord, I will resound
To all the list'ning nations round:

10 Thy mercy highest heav'n transcends,
Thy truth beyond the clouds extends.

11 Be thou, O God, exalted high;
And, as thy glory fills the sky,
So let it be on earth display'd,
Till thou art here, as there, obey'd.

PSALM LVIII.

SPEAK, O ye judges of the earth,
If just your sentence be;
Or, must not innocence appeal
To Heav'n from your decree?

2 Your wicked hearts and judgments are
Alike by malice sway'd;
Your griping hands, by weighty bribes,
To violence betray'd.

3 To virtue strangers from the womb,
Their infant steps went wrong;
They prattled slander, and in lies
Employ'd their lipping tongue.

4 No serpent of parch'd Afric's breed
Does ranker poison bear;
The drowsy adder will as soon
Unlock his sullen ear.

5 Unmov'd by good advice, and deaf
As adders they remain;
From whom the skilful charmer's voice
Can no attention gain.

6 Defeat, O God, their threat'ning rage,
And timely break their pow'r;
Disarm these growing lions' jaws,
Ere practis'd to devour.

7 Let now their insolence, at height,
Like ebbing tides be spent:
Their shiver'd darts deceive their aim,
When they their bow have bent.

8 Like snails let them dissolve to slime;
Like hasty births become,
Unworthy to behold the sun,
And dead within the womb.

THE PSALMS.

9 Ere thorns can make the flesh-pots
boil,
Tempestuous wrath shall come
From God, and snatch them hence
alive
To their eternal doom.

10 The righteous shall rejoice to see
Their crimes such vengeance meet,
And saints in persecutors' blood
Shall dip their harmless feet.

11 Transgressors then with grief shall
see
Just men rewards obtain;
And own a God, whose justice will
The guilty earth arraign.

PSALM LIX.

DELIVER me, O Lord my God,
From all my spiteful foes;
In my defence oppose thy pow'r
To their's, who me oppose.

2 Preserve me from a wicked race,
Who make a trade of ill;
Protect me from remorseless men,
Who seek my blood to spill.

3 They lie in wait, and mighty pow'rs
Against my life combine:
Implacable; yet, Lord, thou know'st
For no offence of mine.

4 In haste they run about, and watch
My guiltless life to take:
Look down, O Lord, on my distress,
And to my help awake!

5 Thou, Lord of hosts, and Israel's God,
Their heathen rage suppress:
Relentless vengeance take on those
Who stubbornly transgress.

6 At ev'ning to beset my house
Like growling dogs they meet;
While others through the city range,
And ransack ev'ry street.

7 Their throats envenom'd slander
breathe,
Their tongues are sharpen'd swords;
Who hears, say they, or, hearing, dares
Reprove our lawless words?

8 But from thy throne thou shalt, O
Lord,
Their baffled plots deride;
And soon to scorn and shame expose
Their boasted heathen pride.

9 On thee I wait, 'tis on thy strength
For succour I depend;
'Tis thou, O God, art my defence,
Who only canst defend.

10 Thy mercy, Lord, which has so oft
From danger set me free,
Shall crown my wishes, and subdue
My haughty foes to me.

11 Destroy them not, O Lord, at once,
Restrain thy vengeful blow,
Lest we, ingratefully, too soon
Forget their overthrow.

Disperse them through the nations
round

By thy avenging pow'r:
Do thou bring down their haughty
pride,
O Lord, our shield and tow'r.

12 Now, in the height of all their
hopes,
Their arrogance chastise;
Whose tongues have sinn'd without
restraint,
And curses join'd with lies.

13 Nor shalt thou, whilst their race
endures,
Thine anger, Lord, suppress,
That distant lands, by their just doom,
May Israel's God confess.

14 At ev'ning let them still persist
Like growling dogs to meet,
Still wander all the city round,
And traverse ev'ry street.

15 Then, as for malice now they do,
For hunger let them stray,
And yell their vain complaints aloud,
Defeated of their prey.

16 Whilst early I thy mercy sing,
Thy wondrous pow'r confess:
For thou hast been my sure defence,
My refuge in distress.

17 To thee with never-ceasing praise,
O God, my strength, I'll sing;
Thou art my God, the rock from
whence
My health and safety spring.

PSALM LX.

O GOD, who hast our troops disperst,
Forsaking those who left thee first;
As we thy just displeasure mourn,
To us in mercy, Lord, return.

2 Our strength, that firm as earth did
stand,

Is rent by thy avenging hand:
O heal the breaches thou hast made;
We shake, we fall, without thy aid!

3 Our folly's sad effects we feel,
For, drunk with discord's cup, we reel;

4 But now for them who thee rever'd,
Thou hast thy truth's bright banner
rear'd.

5 Let thy right hand thy saints pro-
tect:

Lord, hear the pray'rs that we direct!

6 The holy God hath spoke; and I,
O'erjoy'd, on his firm word rely.

NEW VERSION OF

To thee in portions I'll divide
 Fair Sichem's soil, Samaria's pride;
 To Sichem, Succoth next I'll join,
 And measure out her vale by line.

7 Manasseh, Gilead, both subscribe
 To my commands, with Ephraim's
 tribe;
 Ephraim by arms supports my cause,
 And Judah by religious laws.

8 Moab my slave and drudge shall be,
 Nor Edom from my yoke get free;
 Proud Palestine's imperious state
 Shall humbly on our triumph wait.

9 But who shall quell these mighty
 pow'rs,
 And clear my way to Edom's tow'rs?
 Or through her guarded frontiers tread
 The path that doth to conquest lead?

10 E'en thou, O God, who hast disperst
 Our troops, (for we forsook thee first,)
 Those whom thou didst in wrath for-
 sake,
 Aton'd, thou wilt victorious make.

11 Do thou our fainting cause sustain,
 For human succours are but vain:
 12 Fresh strength and courage God
 bestows,
 'Tis he treads down our proudest foes.

PSALM LXI.

LORD, hear my cry, regard my
 pray'r,
 Which I, oppress'd with grief,
 2 From earth's remotest parts address
 To thee for kind relief.

O lodge me safe beyond the reach
 Of persecuting pow'r;
 3 Thou, who so oft from spiteful foes
 Hast been my shelt'ring tow'r.

4 So shall I in thy sacred courts
 Secure from danger lie;
 Beneath the covert of thy wings
 All future storms defy.

5 In sign my vows are heard, once more
 I o'er thy chosen reign;
 6 O bless with long and prosp'rous life
 The king thou didst ordain.

7 Confirm his throne, and make his
 reign
 Accepted in thy sight,
 And let thy truth and mercy both
 In his defence unite.

8 So shall I ever sing thy praise,
 Thy Name for ever bless;
 Devote my prosp'rous days to pay
 The vows of my distress.

PSALM LXII.

MY soul for help on God relies,
 From him alone my safety flows;

2 My rock, my health, that strength
 supplies,
 To bear the shock of all my foes.

3 How long will ye contrive my fall,
 Which will but hasten on your own?
 You'll totter like a bending wall,
 Or fence of uncemented stone.

4 To make my envied honours less
 They strive with lies, their chief de-
 light;
 For they, though with their mouths
 they bless,
 In private curse with inward spite.

5, 6 But thou, my soul, on God rely;
 On him alone thy trust repose;
 My rock and health will strength sup-
 ply
 To bear the shock of all my foes.

7 God does his saving health dispense,
 And flowing blessings daily send;
 He is my fortress and defence,
 On him my soul shall still depend.

8 In him, ye people, always trust,
 Before his throne pour out your
 hearts;
 For God, the merciful and just,
 His timely aid to us imparts.

9 The vulgar fickle are and frail;
 The great dissemble and betray;
 And laid in truth's impartial scale,
 The lightest things will both out-
 weigh.

10 Then trust not in oppressive ways,
 By spoil and rapine grow not vain;
 Nor let your hearts, if wealth increase,
 Be set too much upon your gain.

11 For God has oft his will express'd,
 And I this truth have fully known;
 To be of boundless pow'r possess'd
 Belongs of right to God alone.

12 Though mercy is his darling grace,
 In which he chiefly takes delight,
 Yet will he all the human race
 According to their works requite.

PSALM LXIII.

O GOD, my gracious God, to thee
 My morning pray'rs shall offer'd
 be;
 For thee my thirsty soul doth pant:
 My fainting flesh implores thy grace,
 Within this dry and barren place,
 Where I refreshing waters want.

2 O to my longing eyes once more
 That view of glorious pow'r restore,
 Which thy majestick house displays!

3 Because to me thy wondrous love
 Than life itself does dearer prove,
 My lips shall always speak thy
 praise.

THE PSALMS.

4 My life, while I that life enjoy,
In blessing God I will employ,
With lifted hands adore his Name:
5 My soul's content shall be as great
As theirs who choicest dainties eat,
While I with joy his praise proclaim.

6 When down I lie sweet sleep to find,
Thou, Lord, art present to my mind;
And when I wake in dead of night:
7 Because thou still dost succour bring,
Beneath the shadow of thy wing
I rest with safety and delight.

8 My soul, when foes would me devour,
Cleaves fast to thee, whose matchless
pow'r

In her support is daily shown:

9 But those the righteous Lord shall
slay

That my destruction wish; and they
That seek my life shall lose their own.

10, 11 They by untimely ends shall
die,

Their flesh a prey to foxes lie;

But God shall fill the king with joy:

Who thee confess shall still rejoice,

Whilst the false tongue and lying voice

Thou, Lord, shalt silence and de-
stroy.

PSALM LXIV.

LORD, hear the voice of my com-
plaint,

To my request give ear;

Preserve my life from cruel foes,

And free my soul from fear.

2 O hide me with thy tend'rest care

In some secure retreat,

From sinners that against me rise,

And all their plots defeat.

3 See how, intent to work my harm,

They whet their tongues like swords;

And bend their bows to shoot their
darts,

Sharp lies and bitter words.

4 Lurking in private, at the just

They take their secret aim;

And suddenly at him they shoot,

Quite void of fear and shame.

5 To carry on their ill designs

They mutually agree;

They speak of laying private snares,

And think that none shall see.

6 With utmost diligence and care

Their wicked plots they lay;

The deep designs of all their hearts

Are only to betray.

7 But God, to anger justly mov'd,

His dreadful bow shall bend,

And on his flying arrow's point

Shall swift destruction send.

8 Those slanders, which their mouth
did vent,

Upon themselves shall fall;

Their crimes, disclos'd, shall make
them be

Despis'd and shunn'd by all.

9 The world shall then God's pow'r
confess,

And nations trembling stand,

Convinc'd that 'tis the mighty work

Of his avenging hand.

10 Whilst righteous men, whom God
secures,

In him shall gladly trust;

And all the list'ning earth shall hear

Loud triumphs of the just.

PSALM LXV.

FOR thee, O God, our constant
praise

In Sion waits, thy chosen seat;

Our promis'd altars there we'll raise,

And all our zealous vows complete.

2 O thou, who to my humble pray'r

Didst always bend thy list'ning ear,

To thee shall all mankind repair,

And at thy gracious throne appear.

3 Our sins, though numberless, in vain

To stop thy flowing mercy try;

Whilst thou o'erlook'st the guilty stain,

And washest out the crimson dye.

4 Blest is the man, who, near thee
plac'd,

Within thy sacred dwelling lives;

Whilst we at humbler distance taste

The vast delights thy temple gives.

5 By wondrous acts, O God most just,

Have we thy gracious answer found;

In thee remotest nations trust,

And those whom stormy waves sur-
round.

6, 7 God by his strength sets fast the
hills,

And does his matchless pow'r engage,

With which the sea's loud waves he
stills,

And angry crowds' tumultuous rage.

The Second Part.

8 Thou, Lord, dost barb'rous lands dis-
may,

When they thy dreadful tokens view,

With joy they see the night and day

Each other's track by turns pursue.

9 From out thy unexhausted store

Thy rain relieves the thirsty ground;

Makes lands, that barren were before,

With corn and useful fruits abound.

10 On rising ridges down it pours,

And ev'ry furrow'd valley fills;

NEW VERSION OF

Thou mak'st them soft with gentle
show'rs,
In which a blest increase distils.

11 Thy goodness does the circling year
With fresh returns of plenty crown;
And, where thy glorious paths appear,
Thy fruitful clouds drop fatness down.

12 They drop on barren forests, chang'd
By them to pastures fresh and green;
The hills about in order rang'd
In beauteous robes of joy are seen.

13 Large flocks with fleecy wool adorn
The cheerful downs; the valleys bring
A plenteous crop of full-ear'd corn,
And seem for joy to shout and sing.

PSALM LXVI.

LET all the lands with shouts of joy
To God their voices raise;

2 Sing psalms in honour of his Name,
And spread his glorious praise.

3 And let them say, How dreadful,
Lord,

In all thy works art thou!
To thy great pow'r thy stubborn foes
Shall all be forc'd to bow.

4 Through all the earth the nations
round

Shall thee their God confess;
And with glad hymns their awful
dread

Of thy great Name express.

5 O come, behold the works of God,
And then with me you'll own,
That he to all the sons of men
Has wondrous judgments shown.

6 He made the sea become dry land,
Through which our fathers walk'd;
Whilst to each other of his might
With joy his people talk'd.

7 He by his pow'r for ever rules;
His eyes the world survey;
Let no presumptuous man rebel
Against his sov'reign sway.

The Second Part.

8, 9 O all ye nations, bless our God,
And loudly speak his praise;
Who keeps our soul alive, and still
Confirms our steadfast ways.

10 For thou hast tried us, Lord, as fire
Does try the precious ore;

11 Thou brought'st us into straits,
where we
Oppressing burdens bore.

12 Insulting foes did us, their slaves,
Through fire and water chase;
But yet at last thou brought'st us forth
Into a wealthy place.

13 Burnt offerings to thy house I'll
bring,

And there my vows will pay,

14 Which I with solemn zeal did make
In trouble's dismal day.

15 Then shall the richest incense
smoke,

The fattest rams shall fall;

The choicest goats from out the fold,
And bullocks from the stall.

16 O come, all ye that fear the Lord,
Attend with heedful care;
Whilst I what God for me has done
With grateful joy declare.

17, 18 As I before his aid implor'd,
So now I praise his Name;
Who, if my heart had harbour'd sin,
Would all my pray'rs disclaim.

19 But God to me, whene'er I cried,
His gracious ear did bend;
And to the voice of my request
With constant love attend.

20 Then bless'd for ever be my God,
Who never, when I pray,
Withholds his mercy from my soul,
Nor turns his face away.

PSALM LXVII.

TO bless thy chosen race,
In mercy, Lord, incline;
And cause the brightness of thy face
On all thy saints to shine.

2 That so thy wondrous ways
May through the world be known,
Whilst distant lands their tribute pay,
And thy salvation own.

3 Let differing nations join
To celebrate thy fame;
Let all the world, O Lord, combine
To praise thy glorious Name.

4 O let them shout and sing
With joy and pious mirth,
For thou, the righteous Judge and
King,
Shalt govern all the earth.

5 Let differing nations join
To celebrate thy fame;
Let all the world, O Lord, combine
To praise thy glorious Name.

6 Then shall the teeming ground
A large increase disclose;
And we with plenty shall be crown'd,
Which God, our God, bestows.

7 Then God upon our land
Shall constant blessings show'r,
And all the world in awe shall stand
Of his resistless pow'r.

THE PSALMS.

PSALM LXVIII.

LET God, the God of battle, rise,
And scatter his presumptuous foes;
Let shameful rout their host surprise,
Who spitefully his pow'r oppose.

2 As smoke in tempest's rage is lost,
Or wax into the furnace cast,
So let their sacrilegious host
Before his wrathful presence waste.

3 But let the servants of his will
His favour's gentle beams enjoy;
Their upright hearts let gladness fill,
And cheerful songs their tongues employ.

4 To him your voice in anthems raise,
Jehovah's awful name he bears;
In him rejoice, extol his praise,
Who rides upon high rolling spheres.

5 Him, from his empire of the skies,
To this low world compassion draws,
The orphan's claim to patronize,
And judge the injur'd widow's cause.

6 'Tis God, who from a foreign soil
Restores poor exiles to their home,
Makes captives free, and fruitless toil
Their proud oppressors' righteous doom.

7 'Twas so of old, when thou didst lead
In person, Lord, our armies forth,
Strange terrors thro' the desert spread,
Convulsions shook th' astonish'd earth.

8 The breaking clouds did rain distil,
And heav'n's high arches shook with fear;

How then should Sinai's humble hill
Of Israel's God the presence bear?

9 Thy hand, at famish'd earth's complaint,
Reliev'd her from celestial stores;
And, when thy heritage was faint,
Asswag'd the drought with plenteous show'rs.

10 Where savages had rang'd before,
At ease thou mad'st our tribes reside;
And in the desert for the poor
Thy gen'rous bounty didst provide.

The Second Part.

11 Thou gav'st the word, we sallied forth,
And in that pow'rful word o'ercame;
While virgin troops, with songs of mirth,
In state our conquest did proclaim.

12 Vast armies, by such gen'als led,
As yet had ne'er receiv'd a foil,
Forsook their camp with sudden dread,
And to our women left the spoil.

13 Tho' Egypt's drudges you have been,
Your army's wings shall shine as bright

As doves, in golden sunshine seen,
Or silver'd o'er with paler light.

14 'Twas so, when God's Almighty hand

O'er scatter'd kings the conquest won;

Our troops, drawn up on Jordan's strand,

High Salmon's glitt'ring snow outshone.

15 From thence to Jordan's farther coast,

And Bashan's hill we did advance;

No more her height shall Bashan boast,

But that she's God's inheritance.

16 But wherefore (though the honour's great)

Should this, O mountains, swell your pride?

For Sion is his chosen seat,
Where he for ever will reside.

17 His chariots numberless, his pow'rs
Are heav'nly hosts that wait his will;

His presence now fills Sion's tow'rs,
As once it honour'd Sinai's hill.

18 Ascending high, in triumph thou
Captivity hast captive led,
And on thy people didst bestow
The spoil of armies, once their dread.

E'en rebels shall partake thy grace,
And humble proselytes repair
To worship at thy dwelling-place,
And all the world pay homage there.

19 For benefits each day bestow'd,
Be daily his great Name ador'd;

20 Who is our Saviour and our God,
Of life and death the sov'reign Lord.

21 But justice for his harden'd foes
Proportion'd vengeance hath decreed,
To wound the hoary head of those
Who in presumptuous crimes proceed.

22 The Lord hath thus in thunder spoke:

As I subdu'd proud Bashan's king,
Once more I'll break my people's yoke,
And from the deep my servants bring.

23 Their feet shall with a crimson flood

Of slaughter'd foes be cover'd o'er;
Nor earth receive such impious blood,
But leave for dogs th' unhallow'd gore.

NEW VERSION OF

The Third Part.

- 24 When marching to thy blest abode,
The wond'ring multitude survey'd
The pompous state of thee, our God,
In robes of majesty array'd.
- 25 Sweet-singing Levites led the van,
Loud instruments brought up the rear;
Between both troops a virgin train
With voice and timbrel charm'd the ear.
- 26 This was the burden of their song:
In full assemblies bless the Lord;
All, who to Israel's tribes belong,
The God of Israel's praise record.
- 27 Nor little Benjamin alone
From neighb'ring bounds did there attend,
Nor only Judah's nearer throne
Her counsellors in state did send;
- But Zebulon's remoter seat,
And Naphtali's more distant coast,
(The grand procession to complete,)
Sent up their tribes, a princely host.
- 28 Thus God to strength and union brought
Our tribes, at strife till that blest hour;
This work which thou, O God, hast wrought,
Confirm with fresh recruits of pow'r.
- 29 To visit Salem, Lord, descend,
And Sion thy terrestrial throne;
Where kings with presents shall attend,
And thee with offer'd crowns atone.
- 30 Break down the spearmen's ranks,
who threat
Like pamp'ring herds of savage might;
Their silver-armour'd chiefs defeat,
Who in destructive war delight.
- 31 Egypt shall then to God stretch forth
Her hands, and Afric homage bring;
- 32 The scatter'd kingdoms of the earth
Their common Sov'reign's praises sing:
- 33 Who, mounted on the loftiest sphere
Of ancient heav'n, sublimely rides;
From whence his dreadful voice we hear,
Like that of warring winds and tides.
- 34 Ascribe ye pow'r to God most high,
Of humble Israel he takes care;
Whose strength from out the dusky sky
Darts shining terrors through the air.

- 35 How dreadful are the sacred courts,
Where God has fix'd his earthly throne!
His strength his feeble saints supports;
To God give praise, and him alone.

PSALM LXIX.

- S**AVE me, O God, from waves that roll,
And press to overwhelm my soul:
2 With painful steps in mire I tread,
And deluges o'erflow my head.
- 3 With restless cries my spirits faint,
My voice is hoarse with long complaint;
My sight decays with tedious pain,
Whilst for my God I wait in vain.
- 4 My hairs, though num'rous, are but few
Compar'd with foes that me pursue
With groundless hate, grown now of might
To execute their lawless spite:
- They force me guiltless to resign,
As rapine, what by right was mine.
- 5 Thou, Lord, my innocence dost see,
Nor are my sins conceal'd from thee.
- 6 Lord God of hosts, take timely care,
Lest for my sake thy saints despair;
- 7 Since I have suffer'd for thy name
Reproach, and hid my face in shame.
- 8 A stranger to my country grown,
Nor to my nearest kindred known;
A foreigner, expos'd to scorn
By brethren of my mother born.
- 9 For zeal to thy lov'd house and name
Consumes me like devouring flame,
Concern'd at their affronts to thee,
More than at slanders cast on me.
- 10 My very tears and abstinence
They construe in a spiteful sense:
- 11 When cloth'd with sackcloth for their sake,
They me their common proverb make.
- 12 Their judges at my wrongs do jest,
Those wrongs they ought to have redrest:
- How should I then expect to be
From libels of lewd drunkards free?
- 13 But, Lord, to thee I will repair
For help with humble timely pray'r;
Relieve me from thy mercy's store,
Display thy truth's preserving pow'r.
- 14 From threat'ning dangers me relieve,
And from the mire my feet retrieve;
From spiteful foes in safety keep,
And snatch me from the raging deep.
- 15 Control the deluge ere it spread,
And roll its waves above my head;

THE PSALMS.

Nor deep destruction's open pit
To close her jaws on me permit.

16 Lord, hear the humble pray'r I
make,

For thy transcending goodness' sake;
Relieve thy supplicant once more
From thy abounding mercy's store:

17 Nor from thy servant hide thy
face;

Make haste, for desp'rate is my case;
18 Thy timely succour interpose,
And shield me from remorseless foes.

19 Thou know'st what infamy and
scorn

I from my enemies have borne,
Nor can their close dissembled spite,
Or darkest plots, escape thy sight.

20 Reproach and grief have broke my
heart;

I look'd for some to take my part,
To pity or relieve my pain;
But look'd, alas! for both in vain.

21 With hunger pin'd, for food I call,
Instead of food they give me gall;
And when with thirst my spirits sink,
They give me vinegar to drink.

22 Their table therefore to their
health

Shall prove a snare, a trap their
wealth;

23 Perpetual darkness seize their eyes,
And sudden blasts their hopes sur-
prise.

24 On them thou shalt thy fury pour,
Till thy fierce wrath their race devour;

25 And make their house a dismal cell,
Where none will e'er vouchsafe to
dwell.

26 For new afflictions they procur'd
For him, who had thy stripes endur'd;
And made the wounds thy scourge had
torn

To bleed afresh with sharper scorn.

27 Sin shall to sin their steps betray,
Till they to truth have lost the way:

28 From life thou shalt exclude their
soul,

Nor with the just their names enrol.

29 But me, howe'er distress'd and poor,
Thy strong salvation shall restore:

30 Thy pow'r with songs I'll then pro-
claim,

And celebrate with thanks thy Name.

31 Our God shall this more highly
prize

Than herds or flocks in sacrifice;

32 Which humble saints with joy shall
see,

And hope for like redress with me.

33 For God regards the poor's com-
plaint,

Sets pris'ners free from close restraint.

34 Let heav'n, earth, sea, their voices
raise,

And all the world resound his praise.

35 For God will Sion's walls erect,
And Judah's cities still protect,
Till all her scatter'd sons repair
To undisturb'd possession there.

36 This blessing they shall at their
death

To their religious heirs bequeath;
And they to endless ages more,
Of such as his blest Name adore.

PSALM LXX.

O LORD, to my relief draw near,
For never was more pressing need;
For my deliv'rance, Lord, appear,
And add to that deliv'rance speed.

2 Confusion on their heads return,
Who to destroy my soul combine;
Let them, defeated, blush and mourn,
Ensnar'd in their own vile design.

3 Their doom let desolation be,
With shame their malice be repaid,
Who mock'd my confidence in thee,
And sport of my affliction made.

4 While those, who humbly seek thy
face,
To joyful triumphs shall be rais'd,
And all who prize thy saving grace,
With me shall sing, The Lord be
prais'd.

5 Thus wretched though I am and
poor,
The mighty Lord of me takes care;
Thou, God, who only canst restore,
To my relief with speed repair.

PSALM LXXI.

IN thee I put my steadfast trust,
Defend me, Lord, from shame;
2 Incline thine ear, and save my soul,
For righteous is thy Name.

3 Be thou my strong abiding place,
To which I may resort;
'Tis thy decree that keeps me safe;
Thou art my rock and fort.

4, 5 From cruel and ungodly men
Protect and set me free;
For, from my earliest youth till now,
My hope has been in thee.

6 Thy constant care did safely guard
My tender infant days;
Thou took'st me from my mother's
womb
To sing thy constant praise.

NEW VERSION OF

7, 8 While some on me with wonder
gaze,

Thy hand supports me still;
Thy honour, therefore, and thy praise
My mouth shall always fill.

9 Reject not then thy servant, Lord,
When I with age decay,
Forsake me not when, worn with years,
My vigour fades away.

10 My foes against my fame and me
With crafty malice speak;
Against my soul they lay their snares,
And mutual counsel take.

11 His God, say they, forsakes him
now,

On whom he did rely;
Pursue and take him, whilst no hope
Of timely aid is nigh.

12 But thou, my God, withdraw not
far,

For speedy help I call;
13 To shame and ruin bring my foes,
That seek to work my fall.

14 But as for me, my steadfast hope
Shall on thy pow'r depend,
And I in grateful songs of praise
My time to come will spend.

The Second Part.

15 Thy righteous acts and saving
health

My mouth shall still declare;
Unable yet to count them all,
Though summ'd with utmost care.

16 While God vouchsafes me his sup-
port,

I'll in his strength go on;
All other righteousness disclaim,
And mention his alone.

17 Thou, Lord, hast taught me from
my youth

To praise thy glorious Name;
And ever since thy wondrous works
Have been my constant theme.

18 Then now forsake me not when I
Am grey and feeble grown,
Till I to these, and future times,
Thy strength and pow'r have shown.

19 How high thy justice soars, O God!
How great and wondrous are
The mighty works which thou hast
done!

Who may with thee compare?

20 Me, whom thy hand has sorely
press'd,

Thy grace shall yet relieve,
And from the lowest depth of woe
With tender care retrieve.

21 Thro' thee, my time to come shall be
With pow'r and greatness crown'd;

And me, who dismal years have pass'd,
Thy comforts shall surround.

22 Then I with psaltery and harp
Thy truth, O Lord, will praise;
To thee, the God of Jacob's race,
My voice in anthems raise.

23 Then joy shall fill my mouth, and
songs

Employ my cheerful voice;
My grateful soul, by thee redeem'd,
Shall in thy strength rejoice.

24 My tongue thy just and righteous
acts

Shall all the day proclaim;
Because thou didst confound my foes,
And brought'st them all to shame.

PSALM LXXII.

LORD, let thy just decrees the king
In all his ways direct;
And let his son, throughout his reign,
Thy righteous laws respect.

2 So shall he still thy people judge
With pure and upright mind,
Whilst all the helpless poor shall him
Their just protector find.

3 Then hills and mountains shall bring
forth

The happy fruits of peace,
Which all the land shall own to be
The work of righteousness;

4 Whilst he the poor and needy race
Shall rule with gentle sway,
And from their humble necks shall
take

Oppressive yokes away.

5 In ev'ry heart thy awful fear
Shall then be rooted fast,
As long as sun and moon endure,
Or time itself shall last.

6 He shall descend like rain that cheers
The meadows' second birth,
Or like warm show'rs, whose gentle
drops

Refresh the thirsty earth.

7 In his blest days the just and good
Shall be with favour crown'd;
The happy land shall every where
With endless peace abound.

8 His uncontroll'd dominion shall
From sea to sea extend,
Begin at proud Euphrates' streams,
At nature's limits end.

9 To him the savage nations round
Shall bow their servile heads;
His vanquish'd foes shall lick the dust,
Where he his conquest spreads.

10 The kings of Tarshish and the isles
Shall costly presents bring;

THE PSALMS.

From spicy Sheba gifts shall come,
And wealthy Seba's king.

11 To him shall ev'ry king on earth
His humble homage pay,
And diff'ring nations gladly join
To own his righteous sway.

12 For he shall set the needy free,
When they for succour cry,
Shall save the helpless and the poor,
And all their wants supply.

The Second Part.

13 His providence for needy souls
Shall due supplies prepare;
And over their defenceless lives
Shall watch with tender care.

14 He shall preserve and keep their
souls
From fraud and rapine free,
And in his sight their guiltless blood
Of mighty price shall be.

15 Therefore shall God his life and
reign
To many years extend,
Whilst eastern princes tribute pay,
And golden presents send.

For him shall constant pray'rs be
made
Through all his prosp'rous days;
His just dominion shall afford
A lasting theme of praise.

16 Of useful grain, through all the
land,
Great plenty shall appear;
A handful sown on mountain tops
A mighty crop shall bear.

Its fruit, like cedars shook by winds,
A rattling noise shall yield;
The city too shall thrive, and vie
For plenty with the field.

17 The mem'ry of his glorious Name
Through endless years shall run;
His spotless fame shall shine as bright
And lasting as the sun.

In him the nations of the world
Shall be completely bless'd,
And his unbounded happiness
By ev'ry tongue confess'd.

18 Then bless'd be God, the mighty
Lord,
The God whom Israel fears;
Who only wondrous in his works
Beyond compare appears.

19 Let earth be with his glory fill'd,
And ever bless his Name;
Whilst to his praise the list'ning world
Their glad assent proclaim.

PSALM LXXIII.

AT length, by certain proofs, 'tis
plain
That God will to his saints be kind;
That all whose hearts are pure and
clean

Shall his protecting favour find.

2, 3 Till this sustaining truth I knew,
My stagg'ring feet had almost fail'd;
I griev'd the sinner's wealth to view,
And envied when the fools prevail'd.

4, 5 They to the grave in peace de-
scend,
And whilst they live are hale and
strong;
No plague or troubles them offend,
Which oft to other men belong.

6, 7 With pride, as with a chain,
they're held,
And rapine seems their robe of state;
Their eyes stand out, with fatness
swell'd;
They grow beyond their wishes great.

8, 9 With hearts corrupt, and lofty
talk,
Oppressive methods they defend;
Their tongue through all the earth
does walk,
Their blasphemies to Heav'n ascend.

10 And yet admiring crowds are
found,
Who servile visits duly make,
Because with plenty they abound,
Of which their flatt'ring slaves par-
take.

11 Their fond opinions these pursue,
Till they with them profanely cry,
How should the Lord our actions view,
Can he perceive who dwells so high?

12 Behold the wicked! these are they
Who openly their sins profess;
And yet their wealth's increas'd each
day,
And all their actions meet success.

13, 14 Then have I cleans'd my heart,
said I, [vain,
And wash'd my hands from guilt in
If all the day oppress'd I lie,
And ev'ry morning suffer pain.

15 Thus did I once to speak intend;
But, if such things I rashly say,
Thy children, Lord, I must offend,
And basely should their cause betray.

The Second Part.

16, 17 To fathom this my thoughts I
bent,
But found the case too hard for me;
Till to the house of God I went,
Then I their end did plainly see.

NEW VERSION OF

18 How high soe'er advanc'd, they all
On slippery places loosely stand;
Thence into ruin headlong fall,
Cast down by thy avenging hand.

19, 20 How dreadful and how quick
their fate!
Despis'd by thee when they're de-
stroy'd;
As waking men with scorn do treat
The fancies that their dreams em-
ploy'd.

21, 22 Thus was my heart with grief
opprest,
My reins were rack'd with restless
pains;
So stupid was I, like a beast,
Who no reflecting thought retains.

23, 24 Yet still thy presence me sup-
plied,
And thy right hand assistance gave:
Thou first shalt with thy counsel guide,
And then to glory me receive.

25 Whom then in heav'n, but thee
alone,
Have I, whose favour I require?
Throughout the spacious earth there's
none
That I besides thee can desire.

26 My trembling flesh and aching heart
May often fail to succour me;
But God shall inward strength impart,
And my eternal portion be.

27 For they that far from thee remove,
Shall into sudden ruin fall;
If after other gods they rove,
Thy vengeance shall destroy them all.

28 But as for me, 'tis good and just
That I should still to God repair;
In him I always put my trust,
And will his wondrous works declare.

PSALM LXXIV.

WHY hast thou cast us off, O God?
Wilt thou no more return?

O why against thy chosen flock
Does thy fierce anger burn?

2 Think on thy ancient purchase, Lord,
The land that is thy own;
By thee redeem'd, and Sion's mount,
Where once thy glory shone.

3 O come, and view our ruin'd state!
How long our troubles last!
See how the foe, with wicked rage,
Has laid thy temple waste!

4 Thy foes blaspheme thy Name, where
late
Thy zealous servants pray'd;
The heathen there, with haughty
pomp,
Their banners have display'd.

5, 6 Those curious carvings, which did
once

Advance the artist's fame,
With ax and hammer they destroy,
Like works of vulgar frame.

7 Thy holy temple they have burnt:
And what escap'd the flame
Has been profan'd, and quite defac'd,
Though sacred to thy Name.

8 Thy worship wholly to destroy
Maliciously they aim'd;
And all the sacred places burn'd,
Where we thy praise proclaim'd.

9 Yet of thy presence thou vouchsafest
No tender signs to send;
We have no prophet now, that knows
When this sad state shall end.

The Second Part.

10 But, Lord, how long wilt thou per-
mit
Th' insulting foe to boast?
Shall all the honour of thy Name
For evermore be lost?

11 Why hold'st thou back thy strong
right hand,
And on thy patient breast,
When vengeance calls to stretch it
forth,
So calmly lett'st it rest?

12 Thou heretofore, with kingly pow'r,
In our defence hast fought;
For us, throughout the wond'ring
world,
Hast great salvation wrought.

13 'Twas thou, O God, that didst the
sea
By thy own strength divide;
Thou brak'st the wat'ry monsters'
heads,
The waves o'erwhelm'd their pride.

14 The greatest, fiercest of them all,
That seem'd the deep to sway,
Was by thy pow'r destroy'd, and made
To savage beasts a prey.

15 Thou clav'st the solid rock, and
mad'st
The waters largely flow;
Again thou mad'st through parted
streams
Thy wond'ring people go.

16 Thine is the cheerful day, and thine
The black return of night;
Thou hast prepar'd the glorious sun,
And ev'ry feeble light.

17 By thee the borders of the earth
In perfect order stand;
The summer's warmth, and winter's
cold,
Attend on thy command.

THE PSALMS.

The Third Part.

- 18 Remember, Lord, how scornful foes
Have daily urg'd our shame;
And how the foolish people have
Blasphem'd thy holy Name.
- 19 O free thy mourning turtle-dove,
By sinful crowds beset;
Nor the assembly of thy poor
For evermore forget.
- 20 Thy ancient cov'nant, Lord, regard,
And make thy promise good;
For now each corner of the land
Is fill'd with men of blood.
- 21 O let not the oppress'd return
With sorrow cloth'd and shame;
But let the helpless and the poor
For ever praise thy Name.
- 22 Arise, O God, in our behalf,
Thy cause and ours maintain;
Remember how insulting fools
Each day thy Name profane!
- 23 Make thou the boastings of thy foes
For evermore to cease;
Whose insolence, if unchastis'd,
Will more and more increase.

PSALM LXXV.

- T**HO thee, O God, we render praise,
To thee with thanks repair;
For that thy Name to us is nigh,
Thy wondrous works declare.
- 2 In Israel when my throne is fix'd,
With me shall justice reign:
- 3 The land with discord shakes, but I
The sinking frame sustain.
- 4 Deluded wretches I advis'd
Their errors to redress,
And warn'd bold sinners, that they
should
Their swelling pride suppress.
- 5 Bear not yourselves so high, as if
No pow'r could yours restrain;
Submit your stubborn necks, and learn
To speak with less disdain.
- 6 For that promotion, which to gain
Your vain ambition strives,
From neither east, nor west, nor yet
From southern climes arrives.
- 7 For God the great disposer is,
And sov'reign judge alone,
Who casts the proud to earth, and lifts
The humble to a throne.
- 8 His hand holds forth a dreadful cup,
With purple wine 'tis crown'd;
The deadly mixture, which his wrath
Deals out to nations round.
- Of this his saints sometimes may taste;
But wicked men shall squeeze

The bitter dregs, and be condemn'd
To drink the very lees.

- 9 His prophet, I to all the world
This message will relate;
The justice then of Jacob's God
My song shall celebrate.

- 10 The wicked's pride I will reduce,
Their cruelty disarm;
Exalt the just, and seat him high,
Above the reach of harm.

PSALM LXXVI.

- I**N Judah the Almighty's known,
(Almighty there by wonders shown;) His Name in Jacob does excel:
2 His sanctuary in Salem stands;
The Majesty that heav'n commands
In Sion condescends to dwell.

- 3 He brake the bow and arrows there,
The shield, the temper'd sword, and
spear;
There slain the mighty army lay:
4 Whence Sion's fame through earth
is spread,
Of greater glory, greater dread,
Than hills where robbers lodge their
prey.

- 5 Their valiant chiefs, who came for
spoil,
Themselves met there a shameful foil;
Securely down to sleep they lay:
But wak'd no more; their stoutest
band
Ne'er lifted one resisting hand
'Gainst his, that did their legions
slay.

- 6 When Jacob's God began to frown,
Both horse and charioteers, o'erthrown,
Together slept in endless night.

- 7 When thou, whom earth and heav'n
revere,
Dost once with wrathful look appear,
What mortal pow'r can stand thy
sight?

- 8 Pronounc'd from heav'n, earth heard
its doom;
Grew hush'd with fear, when thou
didst come.

- 9 The meek with justice to restore.
10 The wrath of man shall yield thee
praise;

Its last attempts but serve to raise
The triumphs of Almighty pow'r.

- 11 Vow to the Lord, ye nations bring
Vow'd presents to th' eternal King;
Thus to his Name due rev'rence pay:

- 12 Who proudest potentates can quell;
To earthly kings more terrible,
Than to their trembling subjects
they.

NEW VERSION OF

PSALM LXXVII.

TO God I cried, who to my help
Did graciously repair;
2 In trouble's dismal day I sought
My God with humble pray'r.
All night my fest'ring wound did run,
No med'cine gave relief;
My soul no comfort would admit,
My soul indulg'd her grief.
3 I thought on God, and favours past,
But that increas'd my pain;
I found my spirit more oppress'd,
The more I did complain.
4 Through ev'ry watch of tedious night
Thou keep'st my eyes awake;
My grief is swell'd to that excess,
I sigh, but cannot speak.
5 I call to mind the days of old,
With signal mercy crown'd,
Those famous years of ancient times,
For miracles renown'd.
6 By night I recollect my songs,
On former triumphs made;
Then search, consult, and ask my heart,
Where's now that wondrous aid?
7 Has God for ever cast us off?
Withdrawn his favour quite?
8 Are both his mercy and his truth
Retir'd to endless night?
9 Can his long-practis'd love forget
Its wonted aids to bring?
Has he in wrath shut up and seal'd
His mercy's healing spring?
10 I said, My weakness hints these
fears:
But I'll my fears disband;
I'll yet remember the Most High,
And years of his right hand.
11 I'll call to mind his works of old,
The wonders of his might;
12 On them my heart shall meditate,
My tongue shall them recite.
13 Safe lodg'd from human search on
high,
O God, thy counsels are!
Who is so great a God as ours?
Who can with him compare?
14 Long since a God of wonders thee
Thy rescu'd people found:
15 Long since hast thou thy chosen
seed
With strong deliv'rance crown'd.
16 When thee, O God, the waters saw,
The frightened billows shrunk;
The troubled depths themselves, for
fear,
Beneath their channels sunk.

17 The clouds pour'd down, while rend-
ing skies
Did with their noise conspire;
Thy arrows all abroad were sent,
Wing'd with avenging fire.
18 Heav'n with thy thunder's voice
was torn;
Whilst all the lower world
With lightnings blaz'd, earth shook,
and seem'd
From her foundations hurl'd.
19 Through rolling streams thou find'st
thy way,
Thy paths in waters lie;
Thy wondrous passage, where no sight
Thy footsteps can descry.
20 Thou ledd'st thy people like a flock,
Safe through the desert land,
By Moses, their meek skilful guide,
And Aaron's sacred hand.

PSALM LXXVIII.

HEAR, O my people; to my law
Devout attention lend;
Let the instruction of my mouth
Deep in your hearts descend.
2 My tongue, by inspiration taught,
Shall parables unfold,
Dark oracles, but understood,
And own'd for truths of old:
3 Which we from sacred registers
Of ancient times have known,
And our forefathers' pious care
To us have handed down.
4 We will not hide them from our
sons;
Our offspring shall be taught
The praises of the Lord, whose
strength
Has works of wonder wrought.
5 For Jacob he this law ordain'd;
This league with Israel made;
With charge to be from age to age,
From race to race convey'd;
6 That generations yet to come
Should to their unborn heirs
Religiously transmit the same,
And they again to theirs.
7 To teach them that in God alone
Their hope securely stands;
That they should ne'er forget his
works,
But keep his just commands:
8 Lest, like their fathers, they might
prove
A stiff rebellious race,
False-hearted, fickle to their God,
Unsteadfast in his grace.
9 Such were revolting Ephraim's sons,
Who, though to warfare bred,

THE PSALMS.

- And skilful archers, arm'd with bows,
From field ignobly fled.
- 10, 11 They falsified their league with
God,
His orders disobey'd,
Forgot his works and miracles
Before their eyes display'd.
- 12 Nor wonders which their fathers
saw
Did they in mind retain;
Prodigious things in Egypt done,
And Zoan's fertile plain.
- 13 He cut the seas to let them pass,
Restrain'd the pressing flood;
While, pil'd in heaps, on either side
The solid waters stood.
- 14 A wondrous pillar led them on,
Compos'd of shade and light;
A shelt'ring cloud it prov'd by day,
A leading fire by night.
- 15 When drought oppress'd them,
where no stream
The wilderness supplied,
He cleft the rock, whose flinty breast
Dissolv'd into a tide.
- 16 Streams from the solid rock he
brought,
Which down in rivers fell,
That, trav'ling with their camp, each
day
Renew'd the miracle.
- 17 Yet there they sinn'd against him
more,
Provoking the Most High,
In that same desert, where he did
Their fainting souls supply.
- 18 They first incens'd him in their
hearts,
That did his pow'r distrust,
And long'd for meat, not urg'd by
want,
But to indulge their lust.
- 19 Then utter'd their blaspheming
doubts:
Can God, say they, prepare
A table in the wilderness,
Set out with various fare?
- 20 He smote the flinty rock, 'tis true,
And gushing streams ensu'd;
But can he corn and flesh provide
For such a multitude?
- 21 The Lord with indignation heard:
From heav'n avenging flame
On Jacob fell, consuming wrath
On thankless Israel came:
- 22 Because their unbelieving hearts
In God would not confide,
Nor trust his care, who had from
heav'n
Their wants so oft supplied:
- 23 Though he had made his clouds
discharge
Provisions down in show'rs;
And, when earth fail'd, reliev'd their
needs
From his celestial stores:
- 24 Though tasteful manna was rain'd
down,
Their hunger to relieve;
Tho' from the stores of heav'n they did
Sustaining corn receive.
- 25 Thus man, with angels' sacred food,
Ungrateful man, was fed;
Not sparingly, for still they found
A plenteous table spread.
- 26 From heav'n he made an east wind
blow,
Then did the south command,
27 To rain down flesh like dust, and
fowls
Like sea's unnumber'd sand.
- 28 Within their trenches he let fall
The luscious easy prey,
And all around their spreading camp
The ready booty lay.
- 29 They fed, were fill'd: he gave them
leave
Their appetites to feast;
- 30, 31 Yet still their wanton lust crav'd
on,
Nor with their hunger ceas'd.
But whilst in their luxurious mouths
They did their dainties chew,
The wrath of God smote down their
chiefs,
And Israel's chosen slew.
- The Second Part.*
- 32 Yet still they sinn'd, nor would
afford
His miracles belief;
- 33 Therefore through fruitless travels
he
Consum'd their lives in grief.
- 34 When some were slain, the rest
return'd
To God with early cry;
- 35 Own'd him the rock of their de-
fence,
Their Saviour, God most high.
- 36 But this was feign'd submission all;
Their heart their tongue belied;
- 37 Their heart was still perverse, nor
would
Firm in his league abide.
- 38 Yet, full of mercy, he forgave,
Nor did with death chastise;
But turn'd his kindled wrath aside,
Or would not let it rise.
- 39 For he remember'd they were flesh
That could not long remain;

NEW VERSION OF

A murm'ring wind that's quickly past,
And ne'er returns again.

40 How oft did they provoke him
there,

How oft his patience grieve,
In that same desert where he did
Their fainting souls relieve!

41 They tempted him by turning back,
And wickedly repin'd,
When Israel's God refus'd to be
By their desires confin'd.

42 Nor call'd to mind the hand and day
That their redemption brought;

43 His signs in Egypt, wondrous works
In Zoan's valley wrought.

44 He turn'd their rivers into blood,
That man and beast forbore,
And rather chose to die of thirst,
Than drink the putrid gore.

45 He sent devouring swarms of flies;
Hoarse frogs annoy'd their soil;

46 Locusts and caterpillars reap'd
The harvest of their toil.

47 Their vines with batt'ring hail were
broke,

With frost the fig-tree dies;
48 Lightning and hail made flocks and
herds

One general sacrifice.

49 He turn'd his anger loose, and set
No time for it to cease;
And, with their plagues, bad angels
sent

Their torments to increase.

50 He clear'd a passage for his wrath
To ravage uncontroll'd;

The murrain on their firstlings seiz'd
In ev'ry field and fold.

51 The deadly pest from beast to man,
From field to city came;

It slew their heirs, their eldest hopes,
Through all the tents of Ham.

52 But his own tribe, like folded sheep,
He brought from their distress,

And them conducted like a flock
Throughout the wilderness.

53 He led them on, and in their way
No cause of fear they found;
But march'd securely through those
deeps

In which their foes were drown'd.

54 Nor ceas'd his care, till them he
brought

Safe to his promis'd land,
And to his holy mount, the prize
Of his victorious hand.

55 To them the outcast heathen's land
He did by lot divide;

And in their foes' abandon'd tents
Made Israel's tribes reside.

The Third Part.

56 Yet still they tempted, still provok'd
The wrath of God most high;
Nor would to practise his commands
Their stubborn hearts apply.

57 But in their faithless fathers' steps
Perversely chose to go;
They turn'd aside, like arrows shot
From some deceitful bow.

58 For him to fury they provok'd
With altars set on high;
And with their graven images
Inflam'd his jealousy.

59 When God heard this, on Israel's
tribes

His wrath and hatred fell;
60 He quitted Shiloh, and the tents
Where once he chose to dwell.

61 To vile captivity his ark,
His glory to disdain,

62 His people to the sword he gave,
Nor would his wrath restrain.

63 Destructive war their ablest youth
Untimely did confound;
No virgin was to th' altar led,
With nuptial garlands crown'd.

64 In fight the sacrificer fell,
The priest a victim bled;
And widows, who their death should
mourn,

Themselves of grief were dead.
65 Then, as a giant rous'd from sleep,
Whom wine had thoroughly warm'd,
Shouts out aloud, the Lord awak'd,
And his proud foe alarm'd.

66 He smote their host, that from the
field
A scatter'd remnant came,
With wounds imprinted on their backs
Of everlasting shame.

67 With conquests crown'd, he Joseph's
tents

And Ephraim's tribe forsook;

68 But Judah chose, and Sion's mount
For his lov'd dwelling took.

69 His temple he erected there,
With spires exalted high,
While deep and fix'd, as that of earth,
The strong foundations lie.

70 His faithful servant David too
He for his choice did own,
And from the sheepfolds him advanc'd
To sit on Judah's throne.

71 From tending on the teeming ewes,
He brought him forth to feed
His own inheritance, the tribes
Of Israel's chosen seed.

72 Exalted thus the monarch prov'd
A faithful shepherd still;

THE PSALMS.

He fed them with an upright heart,
And guided them with skill.

PSALM LXXIX.

BEHOLD, O God, how heathen hosts
Have thy possession seiz'd ;
Thy sacred house they have defil'd,
Thy holy city ras'd.

2 The mangled bodies of thy saints
Abroad unburied lay ;
Their flesh expos'd to savage beasts,
And rav'nous birds of prey.

3 Quite through Jerus'lem was their
blood
Like common water shed ;
And none were left alive to pay
Last duties to the dead.

4 The neighb'ring lands our small re-
mains
With loud reproaches wound ;
And we a laughing-stock are made
To all the nations round.

5 How long wilt thou be angry, Lord ?
Must we for ever mourn ?
Shall thy devouring jealous rage,
Like fire, for ever burn ?

6 On foreign lands, that know not thee,
Thy heavy vengeance show'r ;
Those sinful kingdoms let it crush,
That have not own'd thy pow'r.

7 For their devouring jaws have prey'd
On Jacob's chosen race ;
And to a barren desert turn'd
Their fruitful dwelling-place.

8 O think not on our former sins,
But speedily prevent
The utter ruin of thy saints,
Almost with sorrow spent.

9 Thou God of our salvation, help,
And free our souls from blame ;
So shall our pardon and defence
Exalt thy glorious Name.

10 Let infidels, that scoffing say,
Where is the God they boast ?
In vengeance for thy slaughter'd saints,
Perceive thee to their cost.

11 Lord, hear the sighing pris'ner's
moan,
Thy saving pow'r extend ;
Preserve the wretches, doom'd to die,
From that untimely end.

12 On them who us oppress let all
Our sufferings be repaid ;
Make their confusion seven times more
Than what on us they laid.

13 So we, thy people and thy flock,
Shall ever praise thy Name ;
And with glad hearts our grateful
thanks
From age to age proclaim.

PSALM LXXX.

O ISRAEL's Shepherd, Joseph's
Guide,

Our pray'rs to thee vouchsafe to hear ;
Thou that dost on the cherubs ride,
Again in solemn state appear.

2 Behold, how Benjamin expects,
With Ephraim and Manasseh join'd,
In our deliv'rance, the effects
Of thy resistless strength to find.

3 Do thou convert us, Lord, do thou
The lustre of thy face display ;
And all the ills we suffer now,
Like scatter'd clouds, shall pass a-
way.

4 O thou, whom heav'nly hosts obey,
How long shall thy fierce anger
burn ?

How long thy suffering people pray,
And to their pray'rs have no return ?

5 When hungry, we are forc'd to drench
Our scanty food in floods of woe ;
When dry, our raging thirst we quench
With streams of tears that largely
flow.

6 For us the heathen nations round,
As for a common prey, contest ;
Our foes with spiteful joy abound,
And at our lost condition jest.

7 Do thou convert us, Lord, do thou
The lustre of thy face display ;
And all the ills we suffer now,
Like scatter'd clouds, shall pass away.

The Second Part.

8 Thou brought'st a vine from Egypt's
land,

And, casting out the heathen race,
Didst plant it with thine own right
hand,
And firmly fix it in their place.

9 Before it thou prepar'dst the way,
And mad'st it take a lasting root ;
Which, blest with thy indulgent ray,
O'er all the land did widely shoot.

10, 11 The hills were cover'd with its
shade,
Its goodly boughs did cedars seem ;
Its branches to the sea were spread,
And reach'd to proud Euphrates'
stream.

12 Why then hast thou its hedge o'er-
thrown, [strong ?
Which thou hadst made so firm and
Whilst all its grapes, defenceless
grown,
Are pluck'd by those that pass along.

13 See how the bristling forest boar
With dreadful fury lays it waste ;

NEW VERSION OF

Hark, how the savage monsters roar,
And to their helpless prey make
haste.

The Third Part.

14 To thee, O God of hosts, we pray;
Thy wonted goodness, Lord, renew;
From heav'n, thy throne, this vine
survey,
And her sad state with pity view.

15 Behold the vineyard made by thee,
Which thy right hand did guard so
long; [free,
And keep that branch from danger
Which for thyself thou mad'st so
strong.

16 To wasting flames 'tis made a prey,
And all its spreading boughs cut
down;
At thy rebuke they soon decay,
And perish at thy dreadful frown.

17 Crown thou the king with good suc-
cess, [wrong:
By thy right hand secur'd from
The son of man in mercy bless,
Whom for thyself thou mad'st so
strong.

18 So shall we still continue free
From whatsoe'er deserves thy blame;
And, if once more reviv'd by thee,
Will always praise thy holy Name.

19 Do thou convert us, Lord, do thou
The lustre of thy face display;
And all the ills we suffer now,
Like scatter'd clouds, shall pass away.

PSALM LXXXI.

TO God, our never-failing strength,
With loud applauses sing;
And jointly make a cheerful noise
To Jacob's awful King.

2 Compose a hymn of praise, and touch
Your instruments of joy,
Let psalteries and pleasant harps
Your grateful skill employ.

3 Let trumpets at the great new moon
Their joyful voices raise,
To celebrate th' appointed time,
The solemn day of praise.

4 For this a statute was of old,
Which Jacob's God decreed,
To be with pious care observ'd
By Israel's chosen seed.

5 This he for a memorial fix'd,
When, freed from Egypt's land,
Strange nations' barb'rous speech we
heard,
But could not understand.

6 Your burden'd shoulders I reliev'd,
(Thus seems our God to say,)

Your servile hands by me were freed
From lab'ring in the clay.

7 Your ancestors, with wrongs op-
press'd,
To me for aid did call;
With pity I their sufferings saw,
And set them free from all.

They sought for me, and from the
cloud
In thunder I replied;
At Meribah's contentious stream
Their faith and duty tried.

The Second Part.

8 While I my solemn will declare,
My chosen people, hear:
If thou, O Israel, to my words
Wilt lend thy list'ning ear;

9 Then shall no god besides myself
Within thy coasts be found;
Nor shalt thou worship any god
Of all the nations round.

10 The Lord thy God am I, who thee
Brought forth from Egypt's land:
'Tis I that all thy just desires
Supply with lib'ral hand.

11 But they, my chosen race, refus'd
To hearken to my voice;
Nor would rebellious Israel's sons
Make me their happy choice.

12 So I, provok'd, resign'd them up
To ev'ry lust a prey,
And in their own perverse designs
Permitted them to stray.

13 O that my people wisely would
My just commandments heed,
And Israel in my righteous ways
With pious care proceed!

14 Then should my heavy judgments
On all that them oppose, [fall
And my avenging hand be turn'd
Against their num'rous foes.

15 Their enemies and mine should all
Before my footstool bend;
But as for them, their happy state
Should never know an end.

16 All parts with plenty should a-
bound;
With finest wheat their field:
The barren rocks, to please their taste,
Should richest honey yield.

PSALM LXXXII.

GOD in the great assembly stands,
Where his impartial eye
In state surveys the earthly gods,
And does their judgments try.

2, 3 How dare you then unjustly judge,
Or be to sinners kind?
Defend the orphans and the poor,
Let such your justice find.

THE PSALMS.

- 4 Protect the humble helpless man,
Reduc'd to deep distress,
And let not him become a prey
To such as would oppress.
- 5 They neither know, nor will they
learn,
But blindly rove and stray;
Justice and truth, the world's support,
Through all the land decay.
- 6 Well then might God in anger say,
I've call'd you by my Name;
I've said, Y'are gods, and all allied
To the most High in fame.
- 7 But ne'ertheless your unjust deeds
To strict account I'll call;
You all shall die like common men,
Like other tyrants fall.
- 8 Arise, and thy just judgments, Lord,
Throughout the earth display;
And all the nations of the world
Shall own thy righteous sway.

PSALM LXXXIII.

- H**OLD not thy peace, O Lord our God,
No longer silent be;
Nor with consenting quiet looks
Our ruin calmly see.
- 2 For lo! the tumults of thy foes
O'er all the land are spread;
And those who hate thy saints and
thee
Lift up their threat'ning head.
- 3 Against thy zealous people, Lord,
They craftily combine;
And to destroy thy chosen saints
Have laid their close design.
- 4 Come, let us cut them off, say they,
Their nation quite deface;
That no remembrance may remain
Of Israel's hated race.
- 5 Thus they against thy people's peace
Consult with one consent;
And diff'ring nations, jointly leagued,
Their common malice vent.
- 6 The Ishmaelites, that dwell in tents,
With warlike Edom join'd,
And Moab's sons, our ruin vow,
With Hagar's race combin'd.
- 7 Proud Ammon's offspring, Gebal too,
With Amalek conspire;
The lords of Palestine, and all
The wealthy sons of Tyre.
- 8 All these the strong Assyrian king
Their firm ally have got;
Who with a pow'rful army aids
Th' incestuous race of Lot.

The Second Part.

- 9 But let such vengeance come to them,
As once to Midian came;

- To Jabin and proud Sisera,
At Kishon's fatal stream:
- 10 When thy right hand their num'rous
hosts
Near Endor did confound;
And left their carcasses for dung
To feed the hungry ground.
- 11 Let all their mighty men the fate
Of Zeeb and Oreb share;
As Zebah and Zalmunna, so
Let all their princes fare:
- 12 Who, with the same design inspir'd,
Thus vainly boasting spake,
In firm possession for ourselves
Let us God's houses take.
- 13 To ruin let them haste, like wheels
Which downwards swiftly move;
Like chaff before the winds, let all
Their scatter'd forces prove.
- 14, 15 As flames consume dry wood or
heath
That on parch'd mountains grows,
So let thy fierce pursuing wrath
With terror strike thy foes.
- 16, 17 Lord, shroud their faces with
disgrace,
That they may own thy Name;
Or them confound, whose harden'd
hearts
Thy gentler means disclaim.
- 18 So shall the wond'ring world confess,
That thou, who claim'st alone
Jehovah's Name, o'er all the earth
Hast rais'd thy lofty throne.

PSALM LXXXIV.

- O** GOD of hosts, the mighty Lord,
How lovely is the place,
Where thou, enthron'd in glory,
shew'st
The brightness of thy face!
- 2 My longing soul faints with desire
To view thy blest abode;
My panting heart and flesh cry out
For thee, the living God.
- 3 The birds, more happy far than I,
Around thy temple throng;
Securely there they build, and there
Securely hatch their young.
- 4 O Lord of hosts, my King and God,
How highly blest are they,
Who in thy temple always dwell,
And there thy praise display!
- 5 Thrice happy they, whose choice has
thee
Their sure protection made;
Who long to tread the sacred ways
That to thy dwelling lead!
- 6 Who pass through Baca's thirsty
Yet no refreshment want; [vale,

NEW VERSION OF

Their pools are fill'd with rain, which
thou
At their request dost grant.

7 Thus they proceed from strength to
strength,

And still approach more near,
Till all on Sion's holy mount
Before their God appear.

8 O Lord, the mighty God of hosts,
My just request regard;
Thou God of Jacob, let my pray'r
Be still with favour heard.

9 Behold, O God, for thou alone
Canst timely aid dispense;
On thy anointed servant look,
Be thou his strong defence:

10 For in thy courts one single day
'Tis better to attend,
Than, Lord, in any place besides
A thousand days to spend.

Much rather in God's house will I
The meanest office take,
Than in the wealthy tents of sin
My pompous dwelling make.

11 For God, who is our sun and shield,
Will grace and glory give;
And no good thing will he withhold
From them that justly live.

12 Thou God, whom heav'nly hosts
obey,
How highly blest is he,
Whose hope and trust, securely plac'd,
Is still repos'd on thee!

PSALM LXXXV.

LORD, thou hast granted to thy land
The favours we implor'd,
And faithful Jacob's captive race
Hast graciously restor'd.

2, 3 Thy people's sins thou hast ab-
solv'd,
And all their guilt defac'd;
Thou hast not let thy wrath flame on,
Nor thy fierce anger last.

4 O God our Saviour, all our hearts
To thy obedience turn;
That, quench'd with our repenting
tears,
Thy wrath no more may burn.

5, 6 For why should'st thou be angry
still,
And wrath so long retain?
Revive us, Lord, and let thy saints
Thy wonted comfort gain.

7 Thy gracious favour, Lord, display,
Which we have long implor'd;
And, for thy wondrous mercy's sake,
Thy wonted aid afford.

8 God's answer patiently I'll wait;
For he with glad success,

If they no more to folly turn,
His mourning saints will bless.

9 To all that fear his holy Name
His sure salvation's near;
And in its former happy state
Our nation shall appear.

10 For mercy now with truth is join'd,
And righteousness with peace,
Like kind companions absent long,
With friendly arms embrace.

11, 12 Truth from the earth shall
spring, whilst heav'n
Shall streams of justice pour;
And God, from whom all goodness
flows,
Shall endless plenty show'r.

13 Before him righteousness shall
march,
And his just paths prepare;
Whilst we his holy steps pursue
With constant zeal and care.

PSALM LXXXVI.

TO my complaint, O Lord my God,
Thy gracious ear incline;
Hear me, distress'd, and destitute
Of all relief but thine.

2 Do thou, O God, preserve my soul,
That does thy Name adore;
Thy servant keep, and him, whose
trust
Relies on thee, restore.

3 To me, who daily thee invoke,
Thy mercy, Lord, extend;

4 Refresh thy servant's soul, whose
hopes
On thee alone depend.

5 Thou, Lord, art good; nor only good,
But prompt to pardon too;
Of plenteous mercy to all those
Who for thy mercy sue.

6 To my repeated humble pray'r,
O Lord, attentive be;

7 When troubled I on thee will call,
For thou wilt answer me.

8 Among the gods there's none like
thee,
O Lord, alone divine!
To thee as much inferior they,
As are their works to thine.

9 Therefore their great Creator thee
The nations shall adore,
Their long misguided pray'rs and
praise
To thy blest Name restore.

10 All shall confess thee great, and
great
The wonders thou hast done:
Confess thee God, the God supreme;
Confess thee God alone.

THE PSALMS.

The Second Part.

- 11 Teach me thy way, O Lord, and I
From truth shall ne'er depart;
In rev'rence to thy sacred Name
Devoutly fix my heart.
- 12 Thee will I praise, O Lord my God,
Praise thee with heart sincere;
And to thy everlasting Name
Eternal trophies rear.
- 13 Thy boundless mercy shown to me
Transcends my pow'r to tell,
For thou hast oft redeem'd my soul
From lowest depths of hell.
- 14 O God, the sons of pride and strife
Have my destruction sought,
Regardless of thy pow'r, that oft
Has my deliv'rance wrought.
- 15 But thou thy constant goodness didst
To my assistance bring;
Of patience, mercy, and of truth,
Thou everlasting spring!
- 16 O bounteous Lord, thy grace and
strength
To me thy servant show;
Thy kind protection, Lord, on me,
Thine handmaid's son, bestow.
- 17 Some signal give, which my proud
foes
May see with shame and rage,
When thou, O Lord, for my relief
And comfort dost engage.

PSALM LXXXVII.

- G**OD's temple crowns the holy mount,
The Lord there condescends to
dwell;
- 2 His Zion's gates, in his account,
Our Israel's fairest tents excel.
 - 3 Fame glorious things of thee shall sing,
O city of th' Almighty King!
 - 4 I'll mention Rahab with due praise,
In Babylon's applauses join;
The fame of Ethiopia raise,
With that of Tyre and Palestine;
And grant that some amongst them
born
Their age and country did adorn.
 - 5, 6 But still of Zion I'll aver,
That many such from her proceed;
Th' Almighty shall establish her:
His gen'ral list shall shew, when
read,
That such a person there was born,
And such did such an age adorn.
 - 7 He'll Zion find with numbers fill'd
Of such as merit high renown;
For hand and voice musicians skill'd,
And, her transcending fame to crown,
Of such she shall successions bring,
Like waters from a living spring.

PSALM LXXXVIII.

- T**O thee, my God and Saviour, I
By day and night address my cry;
2 Vouchsafe my mournful voice to hear,
To my distress incline thine ear:
- 3 For seas of trouble me invade,
My soul draws nigh to death's cold
shade; [are fled,
 - 4 Like one whose strength and hopes
They number me among the dead.
 - 5 Like those who, shrouded in the grave,
From thee no more remembrance have;
 - 6 Cast off from thy sustaining care
Down to the confines of despair.
 - 7 Thy wrath has hard upon me lain,
Afflicting me with restless pain:
Me all thy mountain waves have prest,
Too weak, alas! to bear the least.
 - 8 Remov'd from friends, I sigh alone
In a loath'd dungeon laid, where none
A visit will vouchsafe to me,
Confin'd, past hopes of liberty.
 - 9 My eyes from weeping never cease,
They waste, but still my griefs in-
crease;
Yet daily, Lord, to thee I pray'd, [aid.
With outstretch'd hands invok'd thy
 - 10 Wilt thou by miracle revive
The dead, whom thou forsook'st alive?
From death restore, thy praise to sing,
Whom thou from prison would'st not
bring? [fess?
 - 11 Shall the mute grave thy love con-
A mould'ring tomb thy faithfulness?
 - 12 Thy truth and pow'r renown obtain,
Where darkness and oblivion reign?
 - 13 To thee, O Lord, I cry, forlorn;
My pray'r prevents the early morn.
 - 14 Why hast thou, Lord, my soul for-
sook,
Nor once vouchsaf'd a gracious look?
 - 15 Prevailing sorrows bear me down,
Which from my youth with me have
grown;
Thy terrors past distract my mind,
And fears of blacker days behind.
 - 16 Thy wrath hath burst upon my head,
Thy terrors fill my soul with dread;
 - 17 Environ'd as with waves combin'd,
And for a gen'ral deluge join'd.
 - 18 My lovers, friends, familiars, all
Remov'd from sight, and out of call;
To dark oblivion all retir'd,
Dead, or at least to me expir'd.

PSALM LXXXIX.

- T**HY mercies, Lord, shall be my song,
My song on them shall ever dwell;
To ages yet unborn my tongue
Thy never-failing truth shall tell.

NEW VERSION OF

2 I have affirm'd, and still maintain,
Thy mercy shall for ever last;
Thy truth, that does the heav'n's sustain,
Like them shall stand for ever fast.

3 Thus spak'st thou by the prophet's voice,
With David I a league have made;
To him, my servant and my choice,
By solemn oath this grant convey'd:

4 While earth, and seas, and skies endure,
Thy seed shall in my sight remain;
To them thy throne I will ensure;
They shall to endless ages reign.

5 For such stupendous truth and love
Both heav'n and earth just praises
By choirs of angels sung above, [owe,
And by assembled saints below.

6 What seraph of celestial birth
To vie with Israel's God shall dare?
Or who among the gods of earth
With our Almighty Lord compare?

7 With rev'rence and religious dread
His saints should to his temple press;
His fear through all their hearts should spread,
Who his Almighty Name confess.

8 Lord God of armies, who can boast
Of strength or pow'r like thine renown'd?
Of such a num'rous faithful host,
As that which does thy throne surround?

9 Thou dost the lawless sea control,
And change the prospect of the deep;
Thou mak'st the sleeping billows roll;
Thou mak'st the rolling billows sleep.

10 Thou brak'st in pieces Rahab's pride,
And didst oppressing pow'r disarm;
Thy scatter'd foes have dearly tried
The force of thy resistless arm.

11 In thee the sov'reign right remains
Of earth and heav'n; thee, Lord, alone,
The world, and all that it contains,
Their maker and preserver own.

12 The poles on which the globe does rest
Were form'd by thy creating voice;
Tabor and Hermon, east and west,
In thy sustaining pow'r rejoice.

13 Thy arm is mighty, strong thy hand,
Yet, Lord, thou dost with justice reign;

14 Possess'd of absolute command,
Thou truth and mercy dost maintain.

15 Happy, thrice happy, they who hear
Thy sacred trumpet's joyful sound;

Who may at festivals appear,
With thy most glorious presence crown'd.

16 Thy saints shall always be o'erjoy'd,
Who on thy sacred Name rely;
And, in thy righteousness employ'd,
Above their foes be rais'd on high.

17 For in thy strength they shall advance,
[spring;
Whose conquests from thy favour

18 The Lord of hosts is our defence,
And Israel's God our Israel's King.

19 Thus spak'st thou by the prophet's voice:

A mighty champion I will send;
From Judah's tribe have I made choice
Of one who shall the rest defend.

20 My servant David I have found,
With holy oil anointed him;

21 Him shall the hand support that crown'd,
And guard that gave the diadem.

22 No prince from him shall tribute force,
No son of strife shall him annoy;

23 His spiteful foes I will disperse,
And them before his face destroy.

24 My truth and grace shall him sustain;

His armies, in well-order'd ranks,
25 Shall conquer from the Tyrian main,
To Tigris and Euphrates' banks.

26 Me for his father he shall take,
His God and rock of safety call;

27 Him I my first-born son will make,
And earthly kings his subjects all.

28 To him my mercy I'll secure,
My cov'nant make for ever fast;

29 His seed for ever shall endure;
His throne, till heav'n dissolves, shall last.

The Second Part.

30 But if his heirs my law forsake,
And from my sacred precepts stray;

31 If they my righteous statutes break,
Nor strictly my commands obey:

32 Their sins I'll visit with a rod,
And for their folly make them smart;

33 Yet will not cease to be their God,
Nor from my truth, like them, depart.

34 My cov'nant I will ne'er revoke,
But in remembrance fast retain:
The thing that once my lips have spoke
Shall in eternal force remain.

35 Once have I sworn, but once for all,
And made my holiness the tie,
That I my grant will ne'er recall,
Nor to my servant David lie:

THE PSALMS.

36 Whose throne and race the constant
sun

Shall, like his course, establish'd see;

37 Of this my oath, thou conscious
moon,

In heav'n my faithful witness be.

38 Such was thy gracious promise,
Lord;

But thou hast now our tribes forsook;
Thy own anointed hast abhorr'd,
And turn'd on him thy wrathful
look.

39 Thou seemest to have render'd void
The cov'nant with thy servant made;
Thou hast his dignity destroy'd,
And in the dust his honour laid.

40 Of strong holds thou hast him bereft,
And brought his bulwarks to decay;

41 His frontier coasts defenceless left,
A publick scorn and common prey.

42 His ruin does glad triumphs yield
To foes advanc'd by thee to might;

43 Thou hast his conqu'ring sword un-
steel'd,

His valour turn'd to shameful flight.

44 His glory is to darkness fled,

His throne is levell'd with the ground;

45 His youth to wretched bondage led,
With shame o'erwhelm'd and sorrow
drown'd.

46 How long shall we thy absence
mourn?

Wilt thou for ever, Lord, retire?

Shall thy consuming anger burn,
Till that and we at once expire?

47 Consider, Lord, how short a space
Thou dost for mortal life ordain;
No method to prolong the race,
But loading it with grief and pain?

48 What man is he that can control
Death's strict unalterable doom?
Or rescue from the grave his soul,
The grave that must mankind en-
tomb?

49 Lord, where's thy love, thy bound-
less grace,

The oath to which thy truth did seal,
Consign'd to David and his race,
The grant which time should ne'er
repeal?

50 See how thy servants treated are
With infamy, reproach, and spite;
Which in my silent breast I bear
From nations of licentious might.

51 How they, reproaching thy great
Name,

Have made thy servant's hope their

52 Yet thy just praises we'll proclaim,
And ever sing, The Lord be blest.

Amen, Amen.

PSALM XC.

O LORD, the saviour and defence
Of us thy chosen race,
From age to age thou still hast been
Our sure abiding-place.

2 Before thou brought'st the mountains
forth,

Or th' earth and world didst frame,
Thou always wert the mighty God,
And ever art the same.

3 Thou turnest man, O Lord, to dust,
Of which he first was made;

And when thou speak'st the word,
Return,

'Tis instantly obey'd.

4 For in thy sight a thousand years
Are like a day that's past,

Or like a watch in dead of night,
Whose hours unminded waste.

5 Thou sweep'st us off as with a flood,
We vanish hence like dreams;

At first we grow like grass that feels
The sun's reviving beams:

6 But howsoever fresh and fair
Its morning beauty shows;

'Tis all cut down and wither'd quite
Before the ev'ning close.

7, 8 We by thine anger are consum'd,
And by thy wrath dismay'd:

Our publick crimes and secret sins
Before thy sight are laid.

9 Beneath thy anger's sad effects
Our drooping days we spend;

Our unregarded years break off,
Like tales that quickly end.

10 Our term of time is seventy years,
An age that few survive;

But if, with more than common
strength,

To eighty we arrive;

Yet then our boasted strength decays,
To sorrow turn'd, and pain:

So soon the slender thread is cut,
And we no more remain.

The Second Part.

11 But who thy anger's dread effects
Does, as he ought, revere?

And yet thy wrath does fall or rise,
As more or less we fear.

12 So teach us, Lord, th' uncertain sum
Of our short days to mind,

That to true wisdom all our hearts
May ever be inclin'd.

13 O to thy servants, Lord, return,
And speedily relent!

As we of our misdeeds, do thou
Of our just doom repent.

14 To satisfy and cheer our souls
Thy early mercy send;

NEW VERSION OF

That we may all our days to come
In joy and comfort spend.

15 Let happy times, with large amends,
Dry up our former tears,
Or equal at the least the term
Of our afflicted years.

16 To all thy servants, Lord, let this
Thy wondrous work be known,
And to our offspring yet unborn
Thy glorious pow'r be shown.

17 Let thy bright rays upon us shine;
Give thou our work success:
The glorious work we have in hand
Do thou vouchsafe to bless.

PSALM XCI.

HE that has God his guardian made,
Shall under th' Almighty's shade
Secure and undisturb'd abide.

2 Thus to my soul of him I'll say,
He is my fortress and my stay,
My God, in whom I will confide.

3 His tender love and watchful care
Shall free thee from the fowler's snare,
And from the noisome pestilence:

4 He over thee his wings shall spread,
And cover thy unguarded head;
His truth shall be thy strong defence.

5 No terrors that surprise by night
Shall thy undaunted courage fright,
Nor deadly shafts that fly by day;

6 Nor plague of unknown rise, that kills
In darkness, nor infectious ills
That in the hottest season slay.

7 A thousand at thy side shall die,
At thy right hand ten thousand lie,
While thy firm health untouch'd re-
mains;

8 Thou only shalt look on and see
The wicked's dismal tragedy,
And count the sinner's mournful
gains.

9 Because, with well-plac'd confidence,
Thou mak'st the Lord thy sure defence,
And on the Highest dost rely;

10 Therefore no ill shall thee befall,
Nor to thy healthful dwelling shall
Any infectious plague draw nigh.

11 For he, throughout thy happy days,
To keep thee safe in all thy ways
Shall give his angels strict com-
mands;

12 And they, lest thou should'st chance
to meet [feet,
With some rough stone to wound thy
Shall bear thee safely in their hands.

13 Dragons and asps, that thirst for
blood,
And lions roaring for their food,
Beneath his conqu'ring feet shall
lie;

14 Because he lov'd and honour'd me,
Therefore, says God, I'll set him free,
And fix his glorious throne on high.

15 He'll call; I'll answer, when he
calls,
And rescue him when ill befalls;
Increase his honour and his wealth:

16 And when with undisturb'd con-
tent
His long and happy life is spent,
His end I'll crown with saving health.

PSALM XCII.

HOW good and pleasant must it be
To thank the Lord most high;
And with repeated hymns of praise
His Name to magnify!

2 With ev'ry morning's early dawn
His goodness to relate;
And of his constant truth each night
The glad effects repeat!

3 To ten-string'd instruments we'll
sing,
With tuneful psalt'ries join'd;
And to the harp with solemn sounds,
For sacred use design'd.

4 For through thy wondrous works, O
Lord,
Thou mak'st my heart rejoice;
The thoughts of them shall make me
glad,
And shout with cheerful voice.

5, 6 How wondrous are thy works, O
Lord!
How deep are thy decrees!
Whose winding tracks, in secret laid,
No stupid sinner sees.

7 He little thinks, when wicked men,
Like grass, look fresh and gay,
How soon their short-liv'd splendour
must
For ever pass away.

8, 9 But thou, my God, art still most
high,
And all thy lofty foes,
Who thought they might securely sin,
Shall be o'erwhelm'd with woes.

10 Whilst thou exalt'st my sov'reign
pow'r,
And mak'st it largely spread;
And with refreshing oil anoint'st
My consecrated head:

11 I soon shall see my stubborn foes
To utter ruin brought,
And hear the dismal end of those
Who have against me fought.

12 But righteous men, like fruitful
palms,
Shall make a glorious show;
As cedars that in Lebanon
In stately order grow.

THE PSALMS.

13, 14 These, planted in the house of
God,
Within his courts shall thrive;
Their vigour and their lustre both
Shall in old age revive.

15 Thus will the Lord his justice
show;
And God, my strong defence,
Shall due rewards to all the world
Impartially dispense.

PSALM XCIII.

WITH glory clad, with strength ar-
ray'd,
The Lord, that o'er all nature reigns,
The world's foundations strongly laid,
And the vast fabrick still sustains.

2 How surely stablish'd is thy throne,
Which shall no change or period see!
For thou, O Lord, and thou alone,
Art God from all eternity.

3, 4 The floods, O Lord, lift up their
voice,
And toss the troubled waves on high;
But God above can still their noise,
And make the angry sea comply.

5 Thy promise, Lord, is ever sure;
And they that in thy house would
dwell,
That happy station to secure,
Must still in holiness excel.

PSALM XCIV.

O GOD, to whom revenge belongs,
Thy vengeance now disclose;

2 Arise, thou Judge of all the earth,
And crush thy haughty foes.

3, 4 How long, O Lord, shall sinful
men

Their solemn triumphs make?
How long their wicked actions boast,
And insolently speak?

5, 6 Not only they thy saints oppress,
But unprovok'd they spill
The widow's and the stranger's blood,
And helpless orphans kill.

7 And yet the Lord shall ne'er per-
ceive,
(Profanely thus they speak,)
Nor any notice of our deeds
The God of Jacob take.

8 At length, ye stupid fools, your wants
Endeavour to discern;
In folly will you still proceed,
And wisdom never learn?

9, 10 Can he be deaf, who form'd the
ear?
Or blind, who fram'd the eye?
Shall earth's great Judge not punish
those
Who his known will defy?

11 He fathoms all the thoughts of men,
To him their hearts lie bare;
His eye surveys them all, and sees
How vain their counsels are.

The Second Part.

12 Bless'd is the man, whom thou, O
Lord,
In kindness dost chastise,
And by thy sacred rules to walk
Dost lovingly advise.

13 This man shall rest and safety find
In seasons of distress,
Whilst God prepares a pit for those
That stubbornly transgress.

14 For God will never from his saints
His favour wholly take;
His own possession and his lot
He will not quite forsake.

15 The world shall then confess thee
just
In all that thou hast done;
And those that choose thy upright
ways
Shall in those paths go on.

16 Who will appear in my behalf
When wicked men invade?
Or who, when sinners would oppress,
My righteous cause shall plead?

17, 18, 19 Long since had I in silence
slept,
But that the Lord was near,
To stay me when I slipt: when sad,
My troubled heart to cheer.

20 Wilt thou, who art a God most just,
Their sinful throne sustain,
Who make the law a fair pretence
Their wicked ends to gain?

21 Against the lives of righteous men
They form their close design;
And, blood of innocents to spill,
In solemn league combine.

22 But my defence is firmly plac'd
In God the Lord most high;
He is my rock, to which I may
For refuge always fly.

23 The Lord shall cause their ill designs
On their own heads to fall:
He in their sins shall cut them off;
Our God shall slay them all.

PSALM XCV.

O COME, loud anthems let us sing,
Loud thanks to our Almighty King;
For we our voices high should raise
When our salvation's rock we praise.

2 Into his presence let us haste,
To thank him for his favours past;
To him address, in joyful songs,
The praise that to his Name belongs.

NEW VERSION OF

3 For God, the Lord, enthron'd in state,
Is with unrivall'd glory great;
A King, superior far to all,
Whom gods the heathen falsely call.

4 The depths of earth are in his hand,
Her secret wealth at his command;
The strength of hills that reach the
skies
Subjected to his empire lies.

5 The rolling ocean's vast abyss
By the same sov'reign right is his;
'Tis mov'd by his Almighty hand,
That form'd and fix'd the solid land.

6 O let us to his courts repair,
And bow with adoration there;
Down on our knees devoutly all
Before the Lord our Maker fall.

7 For he's our God, our Shepherd he,
His flock and pasture sheep are we;
If then you'll, like his flock, draw near,
To-day if you his voice will hear,

8 Let not your harden'd hearts renew
Your fathers' crimes and judgments too;
Nor here provoke my wrath, as they
In desert plains of Meribah.

9 When through the wilderness they
mov'd,
And me with fresh temptations prov'd,
They still, through unbelief, rebell'd,
While they my wondrous works beheld.

10 They forty years my patience
griev'd,
Though daily I their wants reliev'd;
Then,—'Tis a faithless race, I said,
Whose heart from me has always
stray'd.

11 They ne'er will tread my righteous
path;
Therefore to them, in settled wrath,
Since they despis'd my rest, I swear
That they should never enter there.

PSALM XCVI.

SING to the Lord a new-made song;
Let earth, in one assembled throng,
Her common Patron's praise resound.
2 Sing to the Lord, and bless his Name,
From day to day his praise proclaim,
Who us has with salvation crown'd.
3 To heathen lands his fame rehearse,
His wonders to the universe.
4 He's great, and greatly to be prais'd:
In majesty and glory rais'd
Above all other deities.
5 For pageantry and idols all
Are they whom gods the heathen call;
He only rules who made the skies.
6 With majesty and honour crown'd,
Beauty and strength his throne sur-
round.

7 Be therefore both to him restor'd,
By you who have false gods ador'd;
Ascribe due honour to his Name:

8 Peace off'rings on his altar lay,
Before his throne your homage pay,
Which he, and he alone, can claim.

9 To worship at his sacred court
Let all the trembling world resort.

10 Proclaim aloud, Jehovah reigns,
Whose pow'r the universe sustains,
And banish'd justice will restore.

11 Let therefore heav'n new joys con-
fess,

And heav'nly mirth let earth express;
Its loud applause the ocean roar:
Its mute inhabitants rejoice,
And for this triumph find a voice.

12 For joy let fertile valleys sing,
The cheerful groves their tribute bring;

The tuneful choir of birds awake,
13 The Lord's approach to celebrate;
Who now sets out with awful state,
His circuit through the earth to take.
From heav'n to judge the world he's
come,

With justice to reward and doom.

PSALM XCVII.

JEHOVAH reigns, let all the earth
In his just government rejoice;
Let all the isles, with sacred mirth,
In his applause unite their voice.

2 Darkness and clouds of awful shade
His dazzling glory shroud in state;
Justice and truth his guards are made,
And, fix'd by his pavilion, wait.

3 Devouring fire before his face
His foes around with vengeance
struck;

4 His lightnings set the world on blaze;
Earth saw it, and with terror shook.

5 The proudest hills his presence felt,
Their height nor strength could help
afford;

The proudest hills like wax did melt
In presence of th' Almighty Lord.

6 The heav'ns, his righteousness to
show,

With storms of fire our foes pursu'd;
And all the trembling world below
Have his descending glory view'd.

7 Confounded be their impious host,
Who make the gods to whom they
pray;

All who of pageant idols boast,
To him, ye gods, your worship pay.

8 Glad Sion of thy triumph heard,
And Judah's daughters were o'er-
joy'd;

Because thy righteous judgments,
Lord, [stroy'd.
Have Pagan pride and pow'r de-

THE PSALMS.

- 9 For thou, O God, art seated high,
Above earth's potentates enthron'd;
Thou, Lord, unrivall'd in the sky,
Supreme by all the gods art own'd.
- 10 You, who to serve this Lord aspire,
Abhor what's ill, and truth esteem;
He'll keep his servants' souls entire,
And them from wicked hands redeem.
- 11 For seeds are sown of glorious light,
A future harvest for the just;
And gladness for the heart that's right,
To recompense its pious trust.
- 12 Rejoice, ye righteous, in the Lord:
Memorials of his holiness
Deep in your faithful breasts record,
And with your thankful tongues confess.

PSALM XCVIII.

- S**ING to the Lord a new-made song,
Who wondrous things has done;
With his right hand and holy arm
The conquest he has won.
- 2 The Lord has through th' astonish'd world
Display'd his saving might,
And made his righteous acts appear
In all the heathen's sight.
- 3 Of Israel's house his love and truth
Have ever mindful been;
Wide earth's remotest parts the pow'r
Of Israel's God have seen.
- 4 Let therefore earth's inhabitants
Their cheerful voices raise,
And all with universal joy
Resound their Maker's praise.
- 5 With harp and hymn's soft melody,
Into the concert bring
- 6 The trumpet and shrill cornet's sound,
Before th' Almighty King.
- 7 Let the loud ocean roar her joy,
With all that seas contain;
The earth and her inhabitants
Join concert with the main.
- 8 With joy let riv'lets swell to streams,
To spreading torrents they;
And echoing vales from hill to hill
Redoubled shouts convey;
- 9 To welcome down the world's great Judge,
Who does with justice come,
And with impartial equity
Both to reward and doom.

PSALM XCIX.

JEHOVAH reigns, let therefore all
The guilty nations quake:
On cherubs' wings he sits enthron'd;
Let earth's foundations shake.

- 2 On Sion's hill he keeps his court,
His palace makes her tow'rs;
Yet thence his sov'reignty extends
Supreme o'er earthly pow'rs.
- 3 Let therefore all with praise address
His great and dreadful Name;
And with his unresisted might
His holiness proclaim.
- 4 For truth and justice in his reign
Of strength and pow'r take place;
His judgments are with righteousness
Dispens'd to Jacob's race.
- 5 Therefore exalt the Lord our God,
Before his footstool fall;
And with his unresisted might
His holiness extol.
- 6 Moses and Aaron thus of old
Among his priests ador'd;
Among his prophets Samuel thus
His sacred Name implor'd.
- Distress'd, upon the Lord they call'd,
Who ne'er their suit denied;
But, as with rev'rence they implor'd,
He graciously replied.
- 7 For with their camp, to guide their
The cloudy pillar mov'd: [march,
They kept his laws, and to his will
Obedient servants prov'd.
- 8 He answer'd them, forgiving oft
His people for their sake;
And those, who rashly them oppos'd,
Did sad examples make.
- 9 With worship at his sacred courts
Exalt our God and Lord;
For he, who only holy is,
Alone should be ador'd.

PSALM C.

- W**ITH one consent let all the earth
To God their cheerful voices
raise;
- 2 Glad homage pay with awful mirth,
And sing before him songs of praise.
- 3 Convinc'd that he is God alone,
From whom both we and all proceed;
We, whom he chooses for his own,
The flock that he vouchsafes to feed.
- 4 O enter then his temple gate,
Thence to his courts devoutly press,
And still your grateful hymns repeat,
And still his Name with praises bless.
- 5 For he's the Lord, supremely good,
His mercy is for ever sure:
His truth, which always firmly stood,
To endless ages shall endure.

PSALM CI.

OF mercy's never-failing spring,
And steadfast judgment, I will sing;
And since they both to thee belong,
To thee, O Lord, address my song.

NEW VERSION OF

- 2 When, Lord, thou shalt with me reside,
Wise discipline my reign shall guide;
With blameless life myself I'll make
A pattern for my court to take.
- 3 No ill design will I pursue,
Nor those my fav'rites make that do;
4 Who to reproof bears no regard,
Him will I totally discard.
- 5 The private slanderer shall be
In publick justice doom'd by me.
From haughty looks I'll turn aside,
And mortify the heart of pride.
- 6 But honesty, call'd from her cell,
In splendour at my court shall dwell:
Who virtue's practice make their care,
Shall have the first preferments there.
- 7 No politicks shall recommend
His country's foe to be my friend:
None e'er shall to my favour rise
By flatt'ring or malicious lies.
- 8 All those who wicked courses take
An early sacrifice I'll make;
Cut off, destroy, till none remain
God's holy city to profane.

PSALM CII.

- W**HEN I pour out my soul in pray'r,
Do thou, O Lord, attend;
To thy eternal throne of grace
Let my sad cry ascend.
- 2 O hide not thou thy glorious face
In times of deep distress;
Incline thine ear, and, when I call,
My sorrows soon redress.
- 3 Each cloudy portion of my life
Like scatter'd smoke expires;
My shrivell'd bones are like a hearth
Parch'd with continual fires.
- 4 My heart, like grass that feels the blast
Of some infectious wind,
Does languish so with grief, that scarce
My needful food I mind.
- 5 By reason of my sad estate
I spend my breath in groans;
My flesh is worn away, my skin
Scarce hides my starting bones.
- 6 I'm like a pelican become,
That does in deserts mourn;
Or like an owl, that sits all day
On barren trees forlorn.
- 7 In watchings or in restless dreams
The night by me is spent,
As by those solitary birds
That lonesome roofs frequent.
- 8 All day by railing foes I'm made
The subject of their scorn;
Who all, possess'd with furious rage,
Have my destruction sworn.

- 9 When grov'ling on the ground I lie,
Oppress'd with grief and fears,
My bread is strew'd with ashes o'er,
My drink is mix'd with tears.
- 10 Because on me with double weight
Thy heavy wrath doth lie;
For thou, to make my fall more great,
Didst lift me up on high.
- 11 My days, just hast'ning to their end,
Are like an ev'ning shade;
My beauty does, like wither'd grass,
With waning lustre fade.
- 12 But thy eternal state, O Lord,
No length of time shall waste;
The mem'ry of thy wondrous works
From age to age shall last.
- 13 Thou shalt arise, and Sion view
With an unclouded face;
For now her time is come, thy own
Appointed day of grace.
- 14 Her scatter'd ruins by thy saints
With pity are survey'd;
They grieve to see her lofty spires
In dust and rubbish laid.
- 15, 16 The Name and glory of the Lord
All heathen kings shall fear;
When he shall Sion build again,
And in full state appear.
- 17, 18 When he regards the poor's request,
Nor slights their earnest pray'r;
Our sons, for this recorded grace,
Shall his just praise declare.
- 19 For God, from his abode on high,
His gracious beams display'd:
The Lord from heav'n, his lofty throne,
Has all the earth survey'd.
- 20 He listen'd to the captives' means,
He heard their mournful cry,
And freed by his resistless pow'r
The wretches doom'd to die;
- 21 That they in Sion, where he dwells,
Might celebrate his fame,
And through the holy city sing
Loud praises to his Name.
- 22 When all the tribes assembling there
Their solemn vows address,
And neighb'ring lands, with glad consent,
The Lord their God confess.
- 23 But, ere my race is run, my strength
Through his fierce wrath decays;
He has, when all my wishes bloom'd,
Cut short my hopeful days.
- 24 Lord, end not thou my life, said I,
When half is scarcely past:
Thy years, from worldly changes free,
To endless ages last.

THE PSALMS.

25 The strong foundations of the earth
Of old by thee were laid;
Thy hands the beauteous arch of
heaven
With wondrous skill have made.

26, 27 Whilst thou for ever shalt en-
dure,
They soon shall pass away;
And, like a garment often worn,
Shall tarnish and decay.

Like that, when thou ordain'st their
change,
To thy command they bend:
But thou continu'st still the same,
Nor have thy years an end.

28 Thou to the children of thy saints
Shalt lasting quiet give;
Whose happy race, securely fix'd,
Shall in thy presence live.

PSALM CIII.

MY soul, inspir'd with sacred love,
God's holy Name for ever bless;
2 Of all his favours mindful prove,
And still thy grateful thanks express.

3, 4 'Tis he that all thy sins forgives,
And after sickness makes thee sound;
From danger he thy life retrieves,
By him with grace and mercy crown'd.

5, 6 He with good things thy mouth
supplies;
Thy vigour, eagle-like, renews:
He, when the guiltless sufferer cries,
His foe with just revenge pursues.

7 God made of old his righteous ways
To Moses and our fathers known;
His works, to his eternal praise,
Were to the sons of Jacob shown.

8 The Lord abounds with tender love,
And unexampled acts of grace;
His waken'd wrath does slowly move,
His willing mercy flows apace.

9, 10 God will not always harshly
chide,
But with his anger quickly part;
And loves his punishments to guide
More by his love than our desert.

11 As high as heav'n its arch extends
Above this little spot of clay,
So much his boundless love transcends
The small respects that we can pay.

12, 13 As far as 'tis from east to west,
So far has he our sins remov'd,
Who with a father's tender breast
Has such as fear him always lov'd.

14, 15 For God, who all our frame sur-
veys,
Considers that we are but clay;
How fresh soe'er we seem, our days
Like grass or flowers must fade away.

16, 17 Whilst they are nipt with sudden
blasts,
Nor can we find their former place;
God's faithful mercy ever lasts
To those that fear him, and their
race.

18 This shall attend on such as still
Proceed in his appointed way;
And who not only know his will,
But to it just obedience pay.

19, 20 The Lord, the universal King,
In heav'n has fix'd his lofty throne;
To him, ye angels, praises sing,
In whose great strength his pow'r is
shown.

Ye that his just commands obey,
And hear and do his sacred will,
21 Ye hosts of his, this tribute pay,
Who still what he ordains fulfil.

22 Let ev'ry creature jointly bless
The mighty Lord: and thou, my
heart,
With grateful joy thy thanks express,
And in this concert bear thy part.

PSALM CIV.

BLESS God, my soul; thou, Lord,
alone
Possessest empire without bounds;
With honour thou art crown'd, thy
throne
Eternal majesty surrounds.

2 With light thou dost thyself enrobe,
And glory for a garment take;
Heav'n's curtains stretch beyond the
globe,
Thy canopy of state to make.

3 God builds on liquid air, and forms
His palace-chambers in the skies;
The clouds his chariot are, and storms
The swift-wing'd steeds with which
he flies.

4 As bright as flame, and swift as
wind,
His ministers heaven's palace fill,
To have their sundry tasks assign'd;
All proud to serve their Sov'reign's
will.

5, 6 Earth on her centre fix'd he set,
Her face with waters overspread,
Nor proudest mountains dar'd, as yet,
To lift above the waves their head.

7 But when thy awful face appear'd,
Th' insulting waves dispers'd; they
fled,
When once thy thunder's voice they
heard,
And by their haste confess'd their
dread.

NEW VERSION OF

That we may all our days to come
In joy and comfort spend.

15 Let happy times, with large amends,
Dry up our former tears,
Or equal at the least the term
Of our afflicted years.

16 To all thy servants, Lord, let this
Thy wondrous work be known,
And to our offspring yet unborn
Thy glorious pow'r be shown.

17 Let thy bright rays upon us shine;
Give thou our work success:
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Do thou vouchsafe to bless.

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Secure and undisturb'd abide.

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My God, in whom I will confide.

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Shall free thee from the fowler's snare,
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And cover thy unguarded head;
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The wicked's dismal tragedy,
And count the sinner's mournful
gains.

9 Because, with well-plac'd confidence,
Thou mak'st the Lord thy sure defence,
And on the Highest dost rely;

10 Therefore no ill shall thee befall,
Nor to thy healthful dwelling shall
Any infectious plague draw nigh.

11 For he, throughout thy happy days,
To keep thee safe in all thy ways
Shall give his angels strict com-
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12 And they, lest thou should'st chance
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With some rough stone to wound thy
Shall bear thee safely in their hands.

13 Dragons and asps, that thirst for
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And lions roaring for their food,
Beneath his conqu'ring feet shall
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14 Because he lov'd and honour'd me,
Therefore, says God, I'll set him free,
And fix his glorious throne on high.

15 He'll call; I'll answer, when he
calls,

And rescue him when ill befalls;

Increase his honour and his wealth:
16 And when with undisturb'd con-
tent

His long and happy life is spent,
His end I'll crown with saving health.

PSALM XCII.

HOW good and pleasant must it be
To thank the Lord most high;
And with repeated hymns of praise
His Name to magnify!

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His goodness to relate;
And of his constant truth each night
The glad effects repeat!

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How deep are thy decrees!
Whose winding tracks, in secret laid,
No stupid sinner sees.

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Like grass, look fresh and gay,
How soon their short-liv'd splendour
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For ever pass away.

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And all thy lofty foes,
Who thought they might securely sin,
Shall be o'erwhelm'd with woes.

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And mak'st it largely spread;
And with refreshing oil anoint'st
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THE PSALMS.

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Within his courts shall thrive;
Their vigour and their lustre both
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And God, my strong defence,
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Impartially dispense.

PSALM XCIII.

WITH glory clad, with strength ar-
ray'd,
The Lord, that o'er all nature reigns,
The world's foundations strongly laid,
And the vast fabrick still sustains.

2 How surely stablish'd is thy throne,
Which shall no change or period see!
For thou, O Lord, and thou alone,
Art God from all eternity.

3, 4 The floods, O Lord, lift up their
voice,
And toss the troubled waves on high;
But God above can still their noise,
And make the angry sea comply.

5 Thy promise, Lord, is ever sure;
And they that in thy house would
dwell,
That happy station to secure,
Must still in holiness excel.

PSALM XCIV.

O GOD, to whom revenge belongs,
Thy vengeance now disclose;
2 Arise, thou Judge of all the earth,
And crush thy haughty foes.

3, 4 How long, O Lord, shall sinful
men
Their solemn triumphs make?
How long their wicked actions boast,
And insolently speak?

5, 6 Not only they thy saints oppress,
But unprovok'd they spill
The widow's and the stranger's blood,
And helpless orphans kill.

7 And yet the Lord shall ne'er per-
ceive,
(Profanely thus they speak,)
Nor any notice of our deeds
The God of Jacob take.

8 At length, ye stupid fools, your wants
Endeavour to discern;
In folly will you still proceed,
And wisdom never learn?

9, 10 Can he be deaf, who form'd the
ear?
Or blind, who fram'd the eye?
Shall earth's great Judge not punish
those
Who his known will defy?

11 He fathoms all the thoughts of men,
To him their hearts lie bare;
His eye surveys them all, and sees
How vain their counsels are.

The Second Part.

12 Bless'd is the man, whom thou, O
Lord,
In kindness dost chastise,
And by thy sacred rules to walk
Dost lovingly advise.

13 This man shall rest and safety find
In seasons of distress,
Whilst God prepares a pit for those
That stubbornly transgress.

14 For God will never from his saints
His favour wholly take;
His own possession and his lot
He will not quite forsake.

15 The world shall then confess thee
just
In all that thou hast done;
And those that choose thy upright
ways
Shall in those paths go on.

16 Who will appear in my behalf
When wicked men invade?
Or who, when sinners would oppress,
My righteous cause shall plead?

17, 18, 19 Long since had I in silence
slept,
But that the Lord was near,
To stay me when I slept: when sad,
My troubled heart to cheer.

20 Wilt thou, who art a God most just,
Their sinful throne sustain,
Who make the law a fair pretence
Their wicked ends to gain?

21 Against the lives of righteous men
They form their close design;
And, blood of innocents to spill,
In solemn league combine.

22 But my defence is firmly plac'd
In God the Lord most high;
He is my rock, to which I may
For refuge always fly.

23 The Lord shall cause their ill designs
On their own heads to fall:
He in their sins shall cut them off;
Our God shall slay them all.

PSALM XCV.

O COME, loud anthems let us sing,
Loud thanks to our Almighty King;
For we our voices high should raise
When our salvation's rock we praise.

2 Into his presence let us haste,
To thank him for his favours past;
To him address, in joyful songs,
The praise that to his Name belongs.

NEW VERSION OF

3 For God, the Lord, enthron'd in state,
Is with unrivall'd glory great;
A King, superior far to all,
Whom gods the heathen falsely call.

4 The depths of earth are in his hand,
Her secret wealth at his command;
The strength of hills that reach the
skies
Subjected to his empire lies.

5 The rolling ocean's vast abyss
By the same sov'reign right is his;
'Tis mov'd by his Almighty hand,
That form'd and fix'd the solid land.

6 O let us to his courts repair,
And bow with adoration there;
Down on our knees devoutly all
Before the Lord our Maker fall.

7 For he's our God, our Shepherd he,
His flock and pasture sheep are we;
If then you'll, like his flock, draw near,
To-day if you his voice will hear,

8 Let not your harden'd hearts renew
Your fathers' crimes and judgments too;
Nor here provoke my wrath, as they
In desert plains of Meribah.

9 When through the wilderness they
mov'd,
And me with fresh temptations prov'd,
They still, through unbelief, rebell'd,
While they my wondrous works beheld.

10 They forty years my patience
griev'd,
Though daily I their wants reliev'd;
Then,—'Tis a faithless race, I said,
Whose heart from me has always
stray'd.

11 They ne'er will tread my righteous
path;
Therefore to them, in settled wrath,
Since they despis'd my rest, I swear
That they should never enter there.

PSALM XCVI.

SING to the Lord a new-made song;
Let earth, in one assembled throng,
Her common Patron's praise resound.
2 Sing to the Lord, and bless his Name,
From day to day his praise proclaim,
Who us has with salvation crown'd.
3 To heathen lands his fame rehearse,
His wonders to the universe.
4 He's great, and greatly to be prais'd:
In majesty and glory rais'd
Above all other deities.
5 For pageantry and idols all
Are they whom gods the heathen call;
He only rules who made the skies.
6 With majesty and honour crown'd,
Beauty and strength his throne sur-
round.

7 Be therefore both to him restor'd,
By you who have false gods ador'd;
Ascribe due honour to his Name:
8 Peace off'rings on his altar lay,
Before his throne your homage pay,
Which he, and he alone, can claim.
9 To worship at his sacred court
Let all the trembling world resort.
10 Proclaim aloud, Jehovah reigns,
Whose pow'r the universe sustains,
And banish'd justice will restore.
11 Let therefore heav'n new joys con-
fess,
And heav'nly mirth let earth express;
Its loud applause the ocean roar:
Its mute inhabitants rejoice,
And for this triumph find a voice.
12 For joy let fertile valleys sing,
The cheerful groves their tribute bring;
The tuneful choir of birds awake,
13 The Lord's approach to celebrate;
Who now sets out with awful state,
His circuit through the earth to take.
From heav'n to judge the world he's
come,
With justice to reward and doom.

PSALM XCVII.

JEHOVAH reigns, let all the earth
In his just government rejoice;
Let all the isles, with sacred mirth,
In his applause unite their voice.
2 Darkness and clouds of awful shade
His dazzling glory shroud in state;
Justice and truth his guards are made,
And, fix'd by his pavilion, wait.
3 Devouring fire before his face
His foes around with vengeance
struck;
4 His lightnings set the world on blaze;
Earth saw it, and with terror shook.
5 The proudest hills his presence felt,
Their height nor strength could help
afford;
The proudest hills like wax did melt
In presence of th' Almighty Lord.
6 The heav'ns, his righteousness to
show,
With storms of fire our foes pursu'd;
And all the trembling world below
Have his descending glory view'd.
7 Confounded be their impious host,
Who make the gods to whom they
pray;
All who of pageant idols boast,
To him, ye gods, your worship pay.
8 Glad Sion of thy triumph heard,
And Judah's daughters were o'er-
joy'd;
Because thy righteous judgments,
Lord, [stroy'd.
Have Pagan pride and pow'r de-

THE PSALMS.

9 For thou, O God, art seated high,
Above earth's potentates enthron'd;
Thou, Lord, unrivall'd in the sky,
Supreme by all the gods art own'd.

10 You, who to serve this Lord aspire,
Abhor what's ill, and truth esteem;
He'll keep his servants' souls entire,
And them from wicked hands redeem.

11 For seeds are sown of glorious light,
A future harvest for the just;
And gladness for the heart that's right,
To recompense its pious trust.

12 Rejoice, ye righteous, in the Lord:
Memorials of his holiness
Deep in your faithful breasts record,
And with your thankful tongues confess.

PSALM XCVIII.

SING to the Lord a new-made song,
Who wondrous things has done;
With his right hand and holy arm
The conquest he has won.

2 The Lord has through th' astonish'd
world
Display'd his saving might,
And made his righteous acts appear
In all the heathen's sight.

3 Of Israel's house his love and truth
Have ever mindful been;
Wide earth's remotest parts the pow'r
Of Israel's God have seen.

4 Let therefore earth's inhabitants
Their cheerful voices raise,
And all with universal joy
Resound their Maker's praise.

5 With harp and hymn's soft melody,
Into the concert bring

6 The trumpet and shrill cornet's sound,
Before th' Almighty King.

7 Let the loud ocean roar her joy,
With all that seas contain;
The earth and her inhabitants
Join concert with the main.

8 With joy let riv'lets swell to streams,
To spreading torrents they;
And echoing vales from hill to hill
Redoubled shouts convey;

9 To welcome down the world's great
Judge,
Who does with justice come,
And with impartial equity
Both to reward and doom.

PSALM XCIX.

JEHOVAH reigns, let therefore all
The guilty nations quake:
On cherubs' wings he sits enthron'd;
Let earth's foundations shake.

2 On Sion's hill he keeps his court,
His palace makes her tow'rs;
Yet thence his sov'reignty extends
Supreme o'er earthly pow'rs.

3 Let therefore all with praise address
His great and dreadful Name;
And with his unresisted might
His holiness proclaim.

4 For truth and justice in his reign
Of strength and pow'r take place;
His judgments are with righteousness
Dispens'd to Jacob's race.

5 Therefore exalt the Lord our God,
Before his footstool fall;
And with his unresisted might
His holiness extol.

6 Moses and Aaron thus of old
Among his priests ador'd;
Among his prophets Samuel thus
His sacred Name implor'd.

Distress'd, upon the Lord they call'd,
Who ne'er their suit denied;
But, as with rev'rence they implor'd,
He graciously replied.

7 For with their camp, to guide their
The cloudy pillar mov'd: [march,
They kept his laws, and to his will
Obedient servants prov'd.

8 He answer'd them, forgiving oft
His people for their sake;
And those, who rashly them oppos'd,
Did sad examples make.

9 With worship at his sacred courts
Exalt our God and Lord;
For he, who only holy is,
Alone should be ador'd.

PSALM C.

WITH one consent let all the earth
To God their cheerful voices
raise;

2 Glad homage pay with awful mirth,
And sing before him songs of praise.

3 Convinc'd that he is God alone,
From whom both we and all proceed;
We, whom he chooses for his own,
The flock that he vouchsafes to feed.

4 O enter then his temple gate,
Thence to his courts devoutly press,
And still your grateful hymns repeat,
And still his Name with praises bless.

5 For he's the Lord, supremely good,
His mercy is for ever sure:
His truth, which always firmly stood,
To endless ages shall endure.

PSALM CI.

OF mercy's never-failing spring,
And steadfast judgment, I will sing;
And since they both to thee belong,
To thee, O Lord, address my song.

NEW VERSION OF

- 2 When, Lord, thou shalt with me reside,
Wise discipline my reign shall guide;
With blameless life myself I'll make
A pattern for my court to take.
- 3 No ill design will I pursue,
Nor those my fav'rites make that do;
4 Who to reproof bears no regard,
Him will I totally discard.
- 5 The private slanderer shall be
In publick justice doom'd by me.
From haughty looks I'll turn aside,
And mortify the heart of pride.
- 6 But honesty, call'd from her cell,
In splendour at my court shall dwell:
Who virtue's practice make their care,
Shall have the first preferments there.
- 7 No politicks shall recommend
His country's foe to be my friend:
None e'er shall to my favour rise
By flatt'ring or malicious lies.
- 8 All those who wicked courses take
An early sacrifice I'll make;
Cut off, destroy, till none remain
God's holy city to profane.

PSALM CIL.

WHEN I pour out my soul in pray'r,
Do thou, O Lord, attend;
To thy eternal throne of grace
Let my sad cry ascend.

- 2 O hide not thou thy glorious face
In times of deep distress;
Incline thine ear, and, when I call,
My sorrows soon redress.
- 3 Each cloudy portion of my life
Like scatter'd smoke expires;
My shrivell'd bones are like a hearth
Parch'd with continual fires.
- 4 My heart, like grass that feels the blast
Of some infectious wind,
Does languish so with grief, that scarce
My needful food I mind.
- 5 By reason of my sad estate
I spend my breath in groans;
My flesh is worn away, my skin
Scarce hides my starting bones.
- 6 I'm like a pelican become,
That does in deserts mourn;
Or like an owl, that sits all day
On barren trees forlorn.
- 7 In watchings or in restless dreams
The night by me is spent,
As by those solitary birds
That lonesome roofs frequent.
- 8 All day by railing foes I'm made
The subject of their scorn;
Who all, possess'd with furious rage,
Have my destruction sworn.

- 9 When grow'ling on the ground I lie,
Oppress'd with grief and fears,
My bread is strew'd with ashes o'er,
My drink is mix'd with tears.
- 10 Because on me with double weight
Thy heavy wrath doth lie;
For thou, to make my fall more great,
Didst lift me up on high.
- 11 My days, just hast'ning to their end,
Are like an ev'ning shade;
My beauty does, like wither'd grass,
With waning lustre fade.
- 12 But thy eternal state, O Lord,
No length of time shall waste;
The mem'ry of thy wondrous works
From age to age shall last.
- 13 Thou shalt arise, and Sion view
With an unclouded face;
For now her time is come, thy own
Appointed day of grace.
- 14 Her scatter'd ruins by thy saints
With pity are survey'd;
They grieve to see her lofty spires
In dust and rubbish laid.
- 15, 16 The Name and glory of the Lord
All heathen kings shall fear;
When he shall Sion build again,
And in full state appear.
- 17, 18 When he regards the poor's request,
Nor slights their earnest pray'r;
Our sons, for this recorded grace,
Shall his just praise declare.
- 19 For God, from his abode on high,
His gracious beams display'd:
The Lord from heav'n, his lofty throne,
Has all the earth survey'd.
- 20 He listen'd to the captives' moans,
He heard their mournful cry,
And freed by his resistless pow'r
The wretches doom'd to die;
- 21 That they in Sion, where he dwells,
Might celebrate his fame,
And through the holy city sing
Loud praises to his Name.
- 22 When all the tribes assembling there
Their solemn vows address,
And neighb'ring lands, with glad consent,
The Lord their God confess.
- 23 But, ere my race is run, my strength
Through his fierce wrath decays:
He has, when all my wishes bloom'd,
Cut short my hopeful days.
- 24 Lord, end not thou my life, said I,
When half is scarcely past:
Thy years, from worldly changes free,
To endless ages last.

THE PSALMS.

25 The strong foundations of the earth
Of old by thee were laid;
Thy hands the beauteous arch of
heaven
With wondrous skill have made.

26, 27 Whilst thou for ever shalt en-
dure,
They soon shall pass away;
And, like a garment often worn,
Shall tarnish and decay.

Like that, when thou ordain'st their
change,
To thy command they bend:
But thou continu'st still the same,
Nor have thy years an end.

28 Thou to the children of thy saints
Shalt lasting quiet give;
Whose happy race, securely fix'd,
Shall in thy presence live.

PSALM CIII.

MY soul, inspir'd with sacred love,
God's holy Name for ever bless;
2 Of all his favours mindful prove,
And still thy grateful thanks express.

3, 4 'Tis he that all thy sins forgives,
And after sickness makes thee sound;
From danger he thy life retrieves,
By him with grace and mercy crown'd.

5, 6 He with good things thy mouth
supplies;
Thy vigour, eagle-like, renews:
He, when the guiltless sufferer cries,
His foe with just revenge pursues.

7 God made of old his righteous ways
To Moses and our fathers known;
His works, to his eternal praise,
Were to the sons of Jacob shown.

8 The Lord abounds with tender love,
And unexampled acts of grace;
His waken'd wrath does slowly move,
His willing mercy flows apace.

9, 10 God will not always harshly
chide,
But with his anger quickly part;
And loves his punishments to guide
More by his love than our desert.

11 As high as heav'n its arch extends
Above this little spot of clay,
So much his boundless love transcends
The small respects that we can pay.

12, 13 As far as 'tis from east to west,
So far has he our sins remov'd,
Who with a father's tender breast
Has such as fear him always lov'd.

14, 15 For God, who all our frame sur-
veys,
Considers that we are but clay;
How fresh so'er we seem, our days
Like grass or flowers must fade away.

16, 17 Whilst they are nipt with sudden
blasts,
Nor can we find their former place;
God's faithful mercy ever lasts
To those that fear him, and their
race.

18 This shall attend on such as still
Proceed in his appointed way;
And who not only know his will,
But to it just obedience pay.

19, 20 The Lord, the universal King,
In heav'n has fix'd his lofty throne;
To him, ye angels, praises sing,
In whose great strength his pow'r is
shown.

Ye that his just commands obey,
And hear and do his sacred will,

21 Ye hosts of his, this tribute pay,
Who still what he ordains fulfil.

22 Let ev'ry creature jointly bless
The mighty Lord: and thou, my
heart,
With grateful joy thy thanks express,
And in this concert bear thy part.

PSALM CIV.

BLESS God, my soul; thou, Lord,
alone
Possessest empire without bounds;
With honour thou art crown'd, thy
throne
Eternal majesty surrounds.

2 With light thou dost thyself enrobe,
And glory for a garment take;
Heav'n's curtains stretch beyond the
globe,
Thy canopy of state to make.

3 God builds on liquid air, and forms
His palace-chambers in the skies;
The clouds his chariot are, and storms
The swift-wing'd steeds with which
he flies.

4 As bright as flame, and swift as
wind,
His ministers heaven's palace fill,
To have their sundry tasks assign'd;
All proud to serve their Sov'reign's
will.

5, 6 Earth on her centre fix'd he set,
Her face with waters overspread,
Nor proudest mountains dar'd, as yet,
To lift above the waves their head.

7 But when thy awful face appear'd,
Th' insulting waves dispers'd; they
fled,
When once thy thunder's voice they
heard,
And by their haste confess'd their
dread.

NEW VERSION OF

- 8 Thence up by secret tracks they creep,
And, gushing from the mountain's side,
Through valleys travel to the deep,
Appointed to receive their tide.
- 9 There hast thou fix'd the ocean's bounds,
The threat'ning surges to repel;
That they no more o'erpass their mounds,
Nor to a second deluge swell.

The Second Part.

- 10 Yet thence, in smaller parties drawn,
The sea recovers her lost hills;
And starting springs from ev'ry lawn
Surprise the vales with plenteous rills.
- 11 The field's tame beasts are thither led,
Weary with labour, faint with drought:
And asses, on wild mountains bred,
Have sense to find these currents out.
- 12 Their shady trees, from scorching beams,
Yield shelter to the feather'd throng;
They drink, and to the bounteous streams
Return the tribute of their song.
- 13 His rains from heav'n parch'd hills recruit,
That soon transmit the liquid store,
Till earth is burden'd with her fruit,
And nature's lap can hold no more.
- 14 Grass for our cattle to devour,
He makes the growth of ev'ry field;
Herbs for man's use, of various pow'r,
That either food or physick yield.
- 15 With cluster'd grapes he crowns the vine,
To cheer man's heart, opprest with cares;
Gives oil that makes his face to shine,
And corn that wasted strength repairs.

The Third Part.

- 16 The trees of God, without the care
Or art of man, with sap are fed;
The mountain cedar looks as fair
As those in royal gardens bred.
- 17 Safe in the lofty cedar's arms
The wand'ers of the air may rest;
The hospitable pine from harms
Protects the stork, her pious guest.
- 18 Wild goats the craggy rock ascend,
Its tow'ring heights their fortress make,

Whose cells in labyrinths extend,
Where feebler creatures refuge take.

- 19 The moon's inconstant aspect shows
Th' appointed seasons of the year;
Th' instructed sun his duty knows,
His hours to rise and disappear.
- 20, 21 Darkness he makes the earth to shroud,
When forest beasts securely stray;
Young lions roar their wants aloud
To Providence, that sends them prey.
- 22 They range all night, on slaughter bent,
Till, summon'd by the rising morn,
To skulk in dens, with one consent,
The conscious ravagers return.
- 23 Forth to the tillage of his soil
The husbandman securely goes,
Commencing with the sun his toil,
With him returns to his repose.
- 24 How various, Lord, thy works are found,
For which thy wisdom we adore!
The earth is with thy treasure crown'd,
Till nature's hand can grasp no more.

The Fourth Part.

- 25 But still the vast unfathom'd main
Of wonders a new scene supplies;
Whose depths inhabitants contain
Of ev'ry form and ev'ry size.
- 26 Full-freighted ships from ev'ry port
There cut their unmolested way;
Leviathan, whom there to sport
Thou mad'st, has compass there to play.
- 27 These various troops of sea and land
In sense of common want agree:
All wait on thy dispensing hand,
And have their daily alms from thee.
- 28 They gather what thy stores disperse,
Without their trouble to provide:
Thou op'st thy hand, the universe,
The craving world, is all supplied.
- 29 Thou for a moment hid'st thy face,
The num'rous ranks of creatures mourn;
Thou tak'st their breath, all nature's race
Forthwith to mother earth return.
- 30 Again thou send'st thy Spirit forth
T' inspire the mass with vital seed;
Nature's restor'd, and parent earth
Smiles on her new-created breed.
- 31 Thus through successive ages stands,
Firm fix'd, thy providential care;
Pleas'd with the work of thy own hands,
Thou dost the wastes of time repair.

THE PSALMS.

- 32 One look of thine, one wrathful
look, [fills;
Earth's panting breast with terror
One touch from thee, with clouds of
smoke [fills.
In darkness shrouds the proudest
- 33 In praising God, while he prolongs
My breath, I will that breath em-
ploy;
- 34 And join devotion to my songs,
Sincere as is in him my joy.
- 35 While sinners from earth's face are
hurled,
My soul, praise thou his holy Name,
Till with my song the list'ning world
Join concert, and his praise proclaim.

PSALM CV.

- O** RENDER thanks, and bless the
Lord;
Invoke his sacred Name;
Acquaint the nations with his deeds,
His matchless deeds proclaim.
- 2 Sing to his praise, in lofty hymns
His wondrous works rehearse;
Make them the theme of your dis-
course,
And subject of your verse.
- 3 Rejoice in his Almighty Name,
Alone to be ador'd;
And let their heart o'erflow with joy
That humbly seek the Lord.
- 4 Seek ye the Lord, his saving strength
Devoutly still implore;
And, where he's ever present, seek
His face for evermore.
- 5 The wonders that his hands have
wrought
Keep thankfully in mind;
The righteous statutes of his mouth,
And laws to us assign'd.
- 6 Know ye, his servant Abr'am's seed,
And Jacob's chosen race,
- 7 He's still our God, his judgments still
Throughout the earth take place.
- 8 His cov'nant he hath kept in mind
For num'rous ages past;
Which yet for thousand ages more
In equal force shall last.
- 9 First sign'd to Abr'am, next by oath
To Isaac made secure;
- 10 To Jacob and his heirs a law
For ever to endure.
- 11 That Canaan's land should be their
lot,
When yet but few they were;
- 12 But few in number, and those few
All friendless strangers there.

- 13 In pilgrimage from realm to realm
Securely they remov'd;
- 14 Whilst proudest monarchs for their
sakes
Severely he reprov'd.
- 15 These mine anointed are, said he,
Let none my servants wrong;
Nor treat the poorest prophet ill,
That does to me belong.
- 16 A dearth at last, by his command,
Did through the land prevail;
Till corn, the chief support of life,
Sustaining corn did fail.
- 17 But his indulgent providence
Had pious Joseph sent,
Sold into Egypt, but their death
Who sold him to prevent.
- 18 His feet with heavy chains were
crush'd,
With calumny his fame;
- 19 Till God's appointed time and word
To his deliv'rance came.
- 20 The king his sov'reign order sent,
And rescu'd him with speed;
Whom private malice had confin'd,
The people's ruler freed.
- 21 His court, revenues, realm, were all
Subjected to his will;
- 22 His greatest princes to control,
And teach his statesmen skill.

The Second Part.

- 23 To Egypt then, invited guests,
Half-famish'd Israel came;
And Jacob held, by royal grant,
The fertile soil of Ham.
- 24 Th' Almighty there with such in-
crease
His people multiplied,
Till with their proud oppressors they
In strength and number vied.
- 25 Their vast increase th' Egyptians'
hearts
With jealous anger fir'd,
Till they his servants to destroy
By treach'rous arts conspir'd.
- 26 His servant Moses then he sent,
His chosen Aaron too;
- 27 Empower'd with signs and miracles
To prove their mission true.
- 28 He call'd for darkness, darkness
came;
Nature his summons knew;
- 29 Each stream and lake, transform'd
to blood,
The wond'ring fishes slew.
- 30 In putrid floods, throughout the
land,
The pest of frogs was bred;

NEW VERSION OF

From noisome fens sent up to croak
At Pharaoh's board and bed.

31 He gave the sign, and swarms of
flies

Came down in cloudy hosts,
Whilst earth's enliven'd dust below
Bred lice through all their coasts.

32 He sent them batt'ring hail for rain,
And fire for cooling dew;

33 He smote their vines and forest
plants,
And garden's pride o'erthrew.

34 He spake the word, and locusts
came,

With caterpillars join'd;
They prey'd upon the poor remains
The storm had left behind.

35 From trees to herbage they descend,
No verdant thing they spare;
But, like the naked fallow field,
Leave all the pastures bare.

36 From fields to villages and towns
Commission'd vengeance flew;
One fatal stroke their eldest hopes
And strength of Egypt slew.

37 He brought his servants forth,
enrich'd

With Egypt's borrow'd wealth;
And, what transcends all treasures
else,
Enrich'd with vig'rous health.

38 Egypt rejoic'd, in hopes to find
Her plagues with them remov'd;
Taught dearly now to fear worse ills
By those already prov'd.

39 Their shrouding canopy by day
A journeying cloud was spread;
A fiery pillar all the night
Their desert marches led.

40 They long'd for flesh; with ev'ning
quails
He furnish'd ev'ry tent;
From heav'n's own granary, each morn,
The bread of angels sent.

41 He smote the rock, whose flinty
breast
Pour'd forth a gushing tide;
Whose flowing stream, where'er they
march'd,
The desert's drought supplied.

42 For still he did on Abr'am's faith
And ancient league reflect;

43 He brought his people forth with
joy,
With triumph his elect.

44 Quite rooting out their heathen foes
From Canaan's fertile soil,
To them in cheap possession gave
The fruit of others' toil.

45 That they his statutes might ob-
serve,

His sacred laws obey;
For benefits so vast let us
Our songs of praise repay.

PSALM CVI.

O RENDER thanks to God above,
The fountain of eternal love;
Whose mercy firm through ages past
Has stood, and shall for ever last.

2 Who can his mighty deeds express,
Not only vast but numberless?
What mortal eloquence can raise
His tribute of immortal praise?

3 Happy are they, and only they,
Who from thy judgments never stray:
Who know what's right, nor only so,
But always practise what they know.

4 Extend to me that favour, Lord,
Thou to thy chosen dost afford:
When thou return'st to set them free,
Let thy salvation visit me.

5 O may I worthy prove to see
Thy saints in full prosperity!
That I the joyful choir may join,
And count thy people's triumph mine!

6 But ah! can we expect such grace,
Of parents vile the viler race;
Who their misdeeds have acted o'er,
And with new crimes increas'd the
score?

7 Ungrateful, they no longer thought
On all his works in Egypt wrought;
The Red sea they no sooner view'd
But they their base distrust renew'd.

8 Yet he, to vindicate his Name,
Once more to their deliv'rance came,
To make his sov'reign pow'r be known,
That he is God, and he alone.

9 To right and left, at his command,
The parting deep disclos'd her sand;
Where firm and dry the passage lay,
As through some parch'd and desert
way.

10 Thus rescu'd from their foes they
were,

Who closely press'd upon their rear;
11 Whose rage pursu'd them to those
waves,

That prov'd the rash pursuers' graves.

12 The wat'ry mountain's sudden fall
O'erwhelm'd proud Pharaoh, host and
all;

This proof did stupid Israel move
To own God's truth, and praise his
love.

The Second Part.

13 But soon these wonders they forgot,
And for his counsel waited not;

THE PSALMS.

14 But, lusting in the wilderness,
Did him with fresh temptations press.
15 Strong food at their request he sent,
But made their sin their punishment:
16 Yet still his saints they did oppose,
The priest and prophet whom he chose.
17 But earth, the quarrel to decide,
Her vengeful jaws extending wide,
Rash Dathan to her centre drew,
With proud Abiram's factious crew.
18 The rest of those who did conspire
To kindle wild sedition's fire,
With all their impious train, became
A prey to heav'n's devouring flame.
19 Near Horeb's mount a calf they
made,
And to the molten image pray'd;
20 Adoring what their hands did
frame,
They chang'd their glory to their
shame.
21 Their God and Saviour they forgot,
And all his works in Egypt wrought;
22 His signs in Ham's astonish'd coast,
And where proud Pharaoh's troops
were lost.
23 Thus urg'd, his vengeful hand he
rear'd,
But Moses in the breach appear'd;
The saint did for the rebels pray,
And turn'd Heav'n's kindled wrath
away.
24 Yet they his pleasant land despis'd,
Nor his repeated promise priz'd;
25 Nor did th' Almighty's voice obey,
But when God said, Go up, would stay.
26, 27 This seal'd their doom without
redress,
To perish in the wilderness;
Or else to be by heathen hands
O'erthrown, and scatter'd through the
lands.

The Third Part.

28 Yet, unreclaim'd, this stubborn race
Baal-peor's worship did embrace;
Became his impious guests, and fed
On sacrifices to the dead.
29 Thus they persisted to provoke
God's vengeance to the final stroke;
'Tis come;—the deadly pest is come,
To execute their gen'ral doom.
30 But Phinehas, fir'd with holy rage,
Th' Almighty vengeance to assuage,
Did, by two bold offenders' fall,
Th' atonement make that ransom'd all.
31 As him a heav'nly zeal had mov'd,
So Heav'n the zealous act approv'd;

To him confirming, and his race,
The priesthood he so well did grace.
32 At Meribah God's wrath they
mov'd,
Who Moses for their sakes reprov'd;
33 Whose patient soul they did pro-
voke,
Till rashly the meek prophet spoke.
34 Nor, when possess'd of Canaan's
land,
Did they perform their Lord's com-
mand;
Nor his commission'd sword employ
The guilty nations to destroy.
35 Nor only spar'd the Pagan crew,
But, mingling, learnt their vices too;
36 And worship to those idols paid,
Which them to fatal snares betray'd.
37, 38 To devils they did sacrifice
Their children with relentless eyes;
Approach'd their altars through a flood
Of their own sons' and daughters'
blood.
No cheaper victims would appease
Canaan's remorseless deities;
No blood her idols reconcile,
But that which did the land defile.

The Fourth Part.

39 Nor did these savage cruelties
The harden'd reprobates suffice;
For after their hearts' lust they went,
And daily did new crimes invent.
40 But sins of such infernal hue
God's wrath against his people drew,
Till he, their once indulgent Lord,
His own inheritance abhorr'd.
41 He them, defenceless, did expose
To their insulting heathen foes;
And made them on the triumphs wait
Of those who bore them greatest hate.
42 Nor thus his indignation ceas'd:
Their list of tyrants he increas'd,
Till they, who God's mild sway declin'd,
Were made the vassals of mankind.
43 Yet when distress'd they did repent,
His anger did as oft relent;
But freed, they did his wrath provoke,
Renew'd their sins, and he their yoke.
44 Nor yet implacable he prov'd,
Nor heard their wretched cries un-
mov'd;
45 But did to mind his promise bring,
And mercy's inexhausted spring.
46 Compassion too he did impart
E'en to their foes' obdurate heart,
And pity for their sufferings bred
In those, who them to bondage led.

NEW VERSION OF

47 Still save us, Lord, and Israel's
bands

Together bring from heathen lands;
So to thy Name our thanks we'll raise,
And ever triumph in thy praise.

48 Let Israel's God be ever bless'd,
His Name eternally confess'd:
Let all his saints, with full accord,
Sing loud Amens—Praise ye the Lord.

PSALM CVII.

TO God your grateful voices raise,
Who does your daily patron prove;
And let your never-ceasing praise
Attend on his eternal love.

2, 3 Let those give thanks whom he
from bands
Of proud oppressing foes releas'd;
And brought them back from distant
lands,
From north and south, and west and
east.

4, 5 Through lonely desert ways they
went,
Nor could a peopled city find;
Till, quite with thirst and hunger
spent, [pin'd.
Their fainting soul within them

6 Then soon to God's indulgent ear
Did they their mournful cry address;
Who graciously vouchsaf'd to hear,
And freed them from their deep
distress.

7 From crooked paths he led them
forth,
And in the certain way did guide
To wealthy towns of great resort,
Where all their wants were well
supplied.

8 O then that all the earth with me
Would God for this his goodness
praise,
And for the mighty works which he
Throughout the wond'ring world dis-
plays!

9 For he from heav'n the sad estate
Of longing souls with pity views;
To hungry souls that pant for meat,
His goodness daily food renews.

The Second Part.

10 Some lie, with darkness compass'd
round,
In death's uncomfortable shade,
And with unwieldy fetters bound,
By pressing cares more heavy made.

11, 12 Because God's counsel they de-
fied,
And lightly priz'd his holy word,
With these afflictions they were tried:
They fell, and none could help afford.

13 Then soon to God's indulgent ear
Did they their mournful cry address;
Who graciously vouchsaf'd to hear,
And freed them from their deep
distress.

14 From dismal dungeons, dark as
night,
And shades as black as death's abode,
He brought them forth to cheerful
light,
And welcome liberty bestow'd.

15 O then that all the earth with me
Would God for this his goodness
praise,
And for the mighty works which he
Throughout the wond'ring world
displays!

16 For he with his Almighty hand
The gates of brass in pieces broke;
Nor could the massy bars withstand,
Or temper'd steel resist his stroke.

The Third Part.

17 Remorseless wretches, void of sense,
With bold transgressions God defy,
And, for their multiplied offence,
Oppress'd with sore diseases lie.

18 Their soul, a prey to pain and fear,
Abhors to taste the choicest meats;
And they by faint degrees draw near
To death's inhospitable gates.

19 Then straight to God's indulgent
ear
Do they their mournful cry address,
Who graciously vouchsafes to hear,
And frees them from their deep
distress.

20 He all their sad distempers heals,
His word both health and safety
gives:
And, when all human succour fails,
From near destruction them re-
trieves.

21 O then that all the earth with me
Would God for this his goodness
praise,
And for the mighty works which he
Throughout the wond'ring world
displays!

22 With offerings let his altar flame,
Whilst they their grateful thanks
express,
And with loud joy his holy Name
For all his acts of wonder bless!

The Fourth Part.

23, 24 They that in ships, with courage
bold,
O'er swelling waves their trade
pursue,

THE PSALMS.

Do God's amazing works behold,
And in the deep his wonders view.

25 No sooner his command is past,
But forth the dreadful tempest flies,
Which sweeps the sea with rapid
haste,
And makes the stormy billows rise.

26 Sometimes the ships, toss'd up to
heav'n,
On tops of mounting waves appear;
Then down the steep abyss are driv'n;
Whilst ev'ry soul dissolves with fear.

27 They reel and stagger to and fro,
Like men with fumes of wine op-
prest;
Nor do the skilful seamen know
Which way to steer, what course is
best.

28 Then straight to God's indulgent
ear
They do their mournful cry address;
Who graciously vouchsafes to hear,
And frees them from their deep
distress.

29, 30 He does the raging storm ap-
pease,
And makes the billows calm and
still;
With joy they see their fury cease,
And their intended course fulfil.

31 O then that all the earth with me
Would God for this his goodness
praise,
And for the mighty works which he
Throughout the wond'ring world
displays!

32 Let them, where all the tribes re-
sort,
Advance to heav'n his glorious Name,
And in the elders' sov'reign court
With one consent his praise pro-
claim!

The Fifth Part.

33, 34 A fruitful land, where streams
abound,
God's just revenge, if people sin,
Will turn to dry and barren ground,
To punish those that dwell therein.

35, 36 The parch'd and desert heath
he makes
To flow with streams and springing
wells,
Which for his lot the hungry takes,
And in strong cities safely dwells.

37, 38 He sows the field, the vineyard
plants,
Which gratefully his toil repay;
Nor can, whilst God his blessing grants,
His fruitful seed or stock decay.

39 But when his sins Heav'n's wrath
provoke,
His health and substance fade away;
He feels th' oppressor's galling yoke,
And is of grief the wretched prey.

40 The prince who slights what God
commands,
Expos'd to scorn, must quit his
throne;
And over wild and desert lands,
Where no path offers, stray alone.

41 Whilst God, from all afflicting cares,
Sets up the humble man on high,
And makes in time his num'rous heirs
With his increasing flocks to vie.

42, 43 Then sinners shall have nought
to say,
The just a decent joy shall show;
The wise these strange events shall
weigh,
And thence God's goodness fully
know.

PSALM CVIII.

O GOD, my heart is fully bent
To magnify thy Name;
My tongue with cheerful songs of
praise
Shall celebrate thy fame.

2 Awake, my lute; nor thou, my harp,
Thy warbling notes delay;
Whilst I with early hymns of joy
Prevent the dawning day.

3 To all the list'ning tribes, O Lord,
Thy wonders I will tell;
And to those nations sing thy praise
That round about us dwell:

4 Because thy mercy's boundless height
The highest heav'n transcends,
And far beyond th' aspiring clouds
Thy faithful truth extends.

5 Be thou, O God, exalted high
Above the starry frame;
And let the world, with one consent,
Confess thy glorious Name.

6 That all thy chosen people thee
Their saviour may declare:
Let thy right hand protect me still,
And answer thou my pray'r.

7 Since God himself hath said the
word,
Whose promise cannot fail,
With joy I Shechem shall divide,
And measure Succoth's vale.

8 Gilead is mine, Manassch too,
And Ephraim owns my cause:
Their strength my regal pow'r sup-
ports,
And Judah gives my laws.

NEW VERSION OF

9 Moab I'll make my servile drudge,
On vanquish'd Edom tread;
And through the proud Philistine
lands
My conqu'ring banners spread.

10 By whose support and aid shall I
Their well-fenc'd city gain?
Who will my troops securely lead
Through Edom's guarded plain?

11 Lord, wilt not thou assist our arms,
Which late thou didst forsake?
And wilt not thou of these our hosts
Once more the guidance take?

12 O, to thy servants in distress
Thy speedy succour send!
For vain it is on human aid
For safety to depend.

13 Then valiant acts shall we perform,
If thou thy pow'r disclose;
For God it is, and God alone,
That treads down all our foes.

PSALM CIX.

O GOD, whose former mercies make
My constant praise thy due,
Hold not thy peace, but my sad state
With wonted favour view.

2 For sinful men, with lying lips,
Deceitful speeches frame,
And with their studied slanders seek
To wound my spotless fame.

3 Their restless hatred prompts them
still
Malicious lies to spread;
And all against my life combine,
By causeless fury led.

4 Those whom with tend'rest love I
us'd,
My chief opposers are;
Whilst I, of other friends bereft,
Resort to thee by pray'r.

5 Since mischief for the good I did
Their strange reward does prove,
And hatred's the return they make
For undissembled love:

6 Their guilty leader shall be made
To some ill man a slave;
And, when he's tried, his mortal foe
For his accuser have.

7 His guilt, when sentence is pro-
nounc'd,
Shall meet a dreadful fate,
Whilst his rejected pray'r but serves
His crimes to aggravate.

8 He, snatch'd by some untimely fate,
Sha'n't live out half his days;
Another, by divine decree,
Shall on his office seize.

9, 10 His seed shall orphans be, his
wife

A widow plung'd in grief;
His vagrant children beg their bread,
Where none can give relief.

11 His ill-got riches shall be made
To usurers a prey;
The fruit of all his toil shall be
By strangers borne away.

12 None shall be found that to his
wants
Their mercy will extend,
Or to his helpless orphan seed
The least assistance lend.

13 A swift destruction soon shall seize
On his unhappy race;
And the next age his hated name
Shall utterly deface.

14 The vengeance of his father's sins
Upon his head shall fall;
God on his mother's crimes shall think,
And punish him for all.

15 All these, in horrid order rank'd,
Before the Lord shall stand,
Till his fierce anger quite cuts off
Their mem'ry from the land.

The Second Part.

16 Because he never mercy show'd,
But still the poor oppress'd;
And sought to slay the helpless man,
With heavy woes distress'd:

17 Therefore the curse he lov'd to vent
Shall his own portion prove;
And blessing, which he still abhorr'd,
Shall far from him remove.

18 Since he in cursing took such pride,
Like water it shall spread
Through all his veins, and stick like
oil,

With which his bones are fed.

19 This, like a poison'd robe, shall still
His constant cov'ring be,
Or an envenom'd belt, from which
He never shall be free.

20 Thus shall the Lord reward all
those
That ill to me design,
That with malicious false reports
Against my life combine.

21 But for thy glorious Name, O God,
Do thou deliver me;
And for thy gracious mercy's sake
Preserve and set me free.

22 For I, to utmost straits reduc'd,
Am void of all relief;
My heart is wounded with distress,
And quite pierc'd through with grief.

23 I, like an ev'ning shade, decline,
Which vanishes apace:

THE PSALMS.

Like locusts, up and down I'm toss'd,
And have no certain place.

24, 25 My knees with fasting are grown
weak,

My body lank and lean;
All that behold me shake their heads,
And treat me with disdain.

26, 27 But for thy mercy's sake, O
Lord,

Do thou my foes withstand;
That all may see 'tis thy own act,
The work of thy right hand.

28 Then let them curse, so thou but
bless;

Let shame the portion be
Of all that my destruction seek;
While I rejoice in thee.

29 My foe shall with disgrace be
cloth'd,

And, spite of all his pride,
His own confusion, like a cloke,
The guilty wretch shall hide.

30 But I to God, in grateful thanks,
My cheerful voice will raise;
And, where the great assembly meets,
Set forth his noble praise.

31 For him the poor shall always find
Their sure and constant friend;
And he shall from unrighteous dooms
Their guiltless souls defend.

PSALM CX.

THE Lord unto my Lord thus spake:
Till I thy foes thy footstool make,
Sit thou in state at my right hand;

2 Supreme in Sion thou shalt be,
And all thy proud opposers see
Subjected to thy just command.

3 Thee, in thy power's triumphant
day,

The willing nations shall obey:
And, when thy rising beams they
view,

Shall all (redeem'd from error's night)
Appear as numberless and bright
As crystal drops of morning dew.

4 The Lord hath sworn, nor sworn in
vain,

That, like Melchisedech's, thy reign
And priesthood shall no period know:

5 No proud competitor to sit
At thy right hand will he permit,
But in his wrath crown'd heads o'er-
throw.

6 The sentenc'd heathen he shall slay,
And fill with carcasses his way,
Till he hath struck earth's tyrants
dead: [first,

7 But in the high-way brooks shall
Like a poor pilgrim, slake his thirst,
And then in triumph raise his head.

PSALM CXI.

PRAISE ye the Lord; our God to
praise
My soul her utmost pow'rs shall raise,
With private friends, and in the
throng
Of saints, his praise shall be my song.

2 His works, for greatness though re-
nown'd,
His wondrous works with ease are
found

By those who seek for them aright,
And in the pious search delight.

3 His works are all of matchless fame,
And universal glory claim;
His truth, confirm'd through ages past,
Shall to eternal ages last.

4 By precept he has us enjoin'd
To keep his wondrous works in mind;
And to posterity record,
That good and gracious is our Lord.

5 His bounty, like a flowing tide,
Has all his servants' wants supplied;
And he will ever keep in mind
His cov'nant with our fathers sign'd.

6 At once astonish'd and o'erjoy'd,
They saw his matchless pow'r em-
ploy'd;

Whereby the heathen were suppress'd,
And we their heritage possess'd.

7 Just are the dealings of his hands,
Immutable are his commands;

8 By truth and equity sustain'd,
And for eternal rules ordain'd.

9 He set his saints from bondage free,
And then establish'd his decree,
For ever to remain the same;
Holy and rev'rend is his Name.

10 Who wisdom's sacred prize would
win,

Must with the fear of God begin;
Immortal praise and heavenly skill
Have they, who know and do his will.

PSALM CXII.

HALLELUJAH.

THAT man is bless'd, who stands in
awe

Of God, and loves his sacred law:

2 His seed on earth shall be renown'd,
And with successive honours crown'd.

3 His house, the seat of wealth, shall be
An inexhausted treasury;
His justice, free from all decay,
Shall blessings to his heirs convey.

4 The soul that's fill'd with virtue's
light

Shines brightest in affliction's night:
To pity the distress'd inclin'd,
As well as just to all mankind.

NEW VERSION OF

5 His lib'ral favours he extends,
To some he gives, to others lends;
Yet what his charity impairs,
He saves by prudence in affairs.

6 Beset with threat'ning dangers
round,
Unmov'd shall he maintain his ground;
The sweet remembrance of the just
Shall flourish when he sleeps in dust.

7 Ill tidings never can surprise
His heart, that fix'd on God relies:
8 On safety's rock he sits, and sees
The shipwreck of his enemies.

9 His hands, while they his alms be-
stow'd,
His glory's future harvest sow'd;
Whence he shall reap wealth, fame,
renown,
A temp'ral and eternal crown.

10 The wicked shall his triumph see,
And gnash their teeth in agony:
While their unrighteous hopes decay,
And vanish with themselves away.

PSALM CXIII.

YE saints and servants of the Lord,
The triumphs of his Name record;

2 His sacred Name for ever bless.
3 Where'er the circling sun displays
His rising beams or setting rays,
Due praise to his great Name ad-
dress.

4 God through the world extends his
sway,

The regions of eternal day
But shadows of his glory are.

5 With him, whose majesty excels,
Who made the heav'n in which he
dwells,

Let no created pow'r compare.

6 Though 'tis beneath his state to view
In highest heav'n what angels do,

Yet he to earth vouchsafes his care:
He takes the needy from his cell,
Advancing him in courts to dwell,
Companion to the greatest there.

7 When childless families despair,
He sends the blessing of an heir,
To rescue their expiring name;
Makes her that barren was to bear,
And joyfully her fruit to rear:

O then extol his matchless fame!

PSALM CXIV.

WHEN Israel, by th' Almighty led,
(Enrich'd with their oppressors'
spoil,)

From Egypt march'd, and Jacob's
seed

From bondage in a foreign soil;

2 Jehovah, for his residence,
Chose out imperial Judah's tent,
His mansion royal, and from thence
Thro' Israel's camp his orders sent.

3 The distant sea with terror saw,
And from th' Almighty's presence
fled;
Old Jordan's streams, surpris'd with
awe,
Retreated to their fountain's head.

4 The taller mountains skipp'd like
rams,
When danger near the fold they hear;
The hills skipp'd after them like
lambs,
Affrighted by their leader's fear.

5 O sea, what made your tide with-
draw,
And naked leave your oozy bed?
Why, Jordan, against nature's law,
Recoil'dst thou to thy fountain's
head?

6 Why, mountains, did ye skip like
rams,
When danger does approach the
fold?

Why after you the hills, like lambs,
When they their leader's flight be-
hold?

7 Earth, tremble on; well may'st thou
fear
Thy Lord and Maker's face to see;
When Jacob's awful God draws near,
'Tis time for earth and seas to flee.

8 To flee from God, who nature's law
Confirms and cancels at his will;
Who springs from flinty rocks can
draw,
And thirsty vales with water fill.

PSALM CXV.

LORD, not to us, we claim no share,
But to thy sacred Name
Give glory for thy mercy's sake,
And truth's eternal fame.

2 Why should the heathen cry, Where's
now

The God whom we adore?

3 Convince them that in heav'n thou
art,
And uncontroll'd thy pow'r.

4 Their gods but gold and silver are,
The works of mortal hands;

5 With speechless mouth and sightless
eyes
The molten idol stands.

6 The pageant has both ears and nose,
But neither hears nor smells;

7 Its hands and feet nor feel nor move,
No life within it dwells.

THE PSALMS.

8 Such senseless stocks they are, that we
Can nothing like them find,
But those who on their help rely,
And them for gods design'd.

9 O Israel, make the Lord your trust,
Who is your help and shield:

10 Priests, Levites, trust in him alone,
Who only help can yield.

11 Let all, who truly fear the Lord,
On him they fear rely:
Who them in danger can defend,
And all their wants supply.

12, 13 Of us he oft has mindful been,
And Israel's house will bless;
Priests, Levites, Proselytes, e'en all
Who his great Name confess.

14 On you, and on your heirs, he will
Increase of blessings bring;

15 Thrice happy you, who fav'rites are
Of this almighty King!

16 Heav'n's highest orb of glory he
His empire's seat design'd;
And gave this lower globe of earth
A portion to mankind.

17 They who in death and silence sleep
To him no praise afford:

18 But we will bless for evermore
Our ever-living Lord.

PSALM CXVI.

MY soul with grateful thoughts of
love

Entirely is possest,
Because the Lord vouchsaf'd to hear
The voice of my request.

2 Since he has now his ear inclin'd,
I never will despair;
But still in all the straits of life
To him address my pray'r.

3 With deadly sorrows compass'd round,
With pains of hell oppress'd,
When troubles seiz'd my aching heart,
And anguish rack'd my breast;

4 On God's Almighty Name I call'd,
And thus to him I pray'd:
Lord, I beseech thee, save my soul,
With sorrows quite dismay'd.

5, 6 How just and merciful is God!
How gracious is the Lord!
Who saves the harmless, and to me
Does timely help afford.

7 Then, free from pensive cares, my
soul,
Resume thy wonted rest;
For God has wondrously to thee
His bounteous love express'd.

8 When death alarm'd me, he remov'd
My dangers and my fears:
My feet from falling he secur'd,
And dried my eyes from tears.

9 Therefore my life's remaining years,
Which God to me shall lend,
Will I in praises to his Name,
And in his service spend.

10, 11 In God I trusted, and of him
In greatest straits did boast;
(For in my flight all hopes of aid
From faithless men were lost.)

12, 13 Then what return to him shall I
For all his goodness make?
I'll praise his Name, and with glad
zeal
The cup of blessing take.

14, 15 I'll pay my vows amongst his
saints,
Whose blood (howe'er despis'd
By wicked men) in God's account
Is always highly priz'd.

16 By various ties, O Lord, must I
To thy dominion bow;
Thy humble handmaid's son before,
Thy ransom'd captive now.

17, 18 To thee I'll off'rings bring of
praise:
And, whilst I bless thy Name,
The just performance of my vows
To all thy saints proclaim.

19 They in Jerusalem shall meet,
And in thy house shall join,
To bless thy Name with one consent,
And mix their songs with mine.

PSALM CXVII.

WITH cheerful notes let all the
earth

To heav'n their voices raise:
Let all, inspir'd with godly mirth,
Sing solemn hymns of praise.

2 God's tender mercy knows no bound,
His truth shall ne'er decay:
Then let the willing nations round
Their grateful tribute pay.

PSALM CXVIII.

O PRAISE the Lord, for he is good,
His mercies ne'er decay:

2 That his kind favours ever last,
Let thankful Israel say.

3, 4 Their sense of his eternal love
Let Aaron's house express;
And, that it never fails, let all
That fear the Lord confess.

5 To God I made my humble moan,
With troubles quite oppress'd;
And he releas'd me from my straits,
And granted my request.

6 Since therefore God does on my side
So graciously appear,
Why should the vain attempts of men
Possess my soul with fear?

NEW VERSION OF

7 Since God, with those that aid my
cause,
Vouchsafes my part to take,
To all my foes I need not doubt
A just return to make.

8, 9 For better 'tis to trust in God,
And have the Lord our friend,
Than on the greatest human pow'r
For safety to depend.

10, 11 Though many nations, closely
leagu'd,
Did oft beset me round;
Yet, by his boundless pow'r sustain'd,
I did their strength confound.

12 They swarm'd like bees, and yet
their rage
Was but a short-liv'd blaze;
For whilst on God I still relied,
I vanquish'd them with ease.

13 When all united press'd me hard,
In hopes to make me fall,
The Lord vouchsaf'd to take my part,
And sav'd me from them all.

14 The honour of my strange escape
To him alone belongs;
He is my Saviour and my strength,
He only claims my songs.

15 Joy fills the dwelling of the just,
Whom God has sav'd from harm;
For wondrous things are brought to
pass
By his Almighty arm.

16 He, by his own resistless pow'r,
Has endless honour won;
The saving strength of his right hand
Amazing works has done.

17 God will not suffer me to fall,
But still prolongs my days;
That, by declaring all his works,
I may advance his praise.

18 When God had sorely me chastis'd,
Till quite of hopes bereav'd,
His mercy from the gates of death
My fainting life repriev'd.

19 Then open wide the temple gates
To which the just repair,
That I may enter in, and praise
My great deliv'rer there.

20, 21 Within those gates of God's
abode,
To which the righteous press;
Since thou hast heard, and set me safe,
Thy holy Name I'll bless.

22, 23 That which the builders once
refus'd
Is now the corner-stone:
This is the wondrous work of God,
The work of God alone.

24, 25 This day is God's; let all the land
Exalt their cheerful voice:
Lord, we beseech thee, save us now,
And make us still rejoice.

26 Him that approaches in God's Name
Let all th' assembly bless;
We, that belong to God's own house,
Have wish'd you good success.

27 God is the Lord, through whom we
all
Both light and comfort find;
Fast to the altar's horn with cords
The chosen victim bind.

28 Thou art my Lord, O God, and still
I'll praise thy holy Name:
Because thou only art my God,
I'll celebrate thy fame.

29 O then with me give thanks to God,
Who still does gracious prove;
And let the tribute of our praise
Be endless as his love.

PSALM CXIX.

ALEPH.

HOW bless'd are they who always
keep
The pure and perfect way;
Who never from the sacred paths
Of God's commandments stray!

2 How bless'd, who to his righteous
laws
Have still obedient been;
And have with fervent humble zeal
His favour sought to win!

3 Such men their utmost caution use
To shun each wicked deed:
But in the path which he directs
With constant care proceed.

4 Thou strictly hast enjoin'd us, Lord,
To learn thy sacred will;
And all our diligence employ
Thy statutes to fulfill.

5 O then that thy most holy will
Might o'er my ways preside,
And I the course of all my life
By thy direction guide!

6 Then with assurance should I walk,
From all confusion free;
Convinc'd, with joy, that all my ways
With thy commands agree.

7 My upright heart shall my glad
mouth
With cheerful praises fill;
When, by thy righteous judgments
taught,
I shall have learnt thy will.

8 So to thy sacred laws shall I
All due observance pay:
O then forsake me not, my God,
Nor cast me quite away!

THE PSALMS.

BETH.

- 9 How shall the young preserve their ways
From all pollution free?
By making still their course of life
With thy commands agree.
- 10 With hearty zeal for thee I seek,
To thee for succour pray;
O suffer not my careless steps
From thy right paths to stray!
- 11 Safe in my heart, and closely hid,
Thy word, my treasure, lies;
To succour me with timely aid,
When sinful thoughts arise.
- 12 Secur'd by that, my grateful soul
Shall ever bless thy Name:
O teach me then by thy just laws
My future life to frame!
- 13 My lips, unlock'd by pious zeal,
To others have declar'd,
How well the judgments of thy mouth
Deserve our best regard.
- 14 Whilst in the way of thy commands
More solid joy I found,
Than had I been with vast increase
Of envied riches crown'd.
- 15 Therefore thy just and upright laws
Shall always fill my mind;
And those sound rules which thou
prescrib'st
All due respect shall find.
- 16 To keep thy statutes undefac'd
Shall be my constant joy;
The strict remembrance of thy word
Shall all my thoughts employ.

GIMEL.

- 17 Be gracious to thy servant, Lord,
Do thou my life defend,
That I, according to thy word,
My future time may spend.
- 18 Enlighten both my eyes and mind,
That so I may discern
The wondrous things which they be-
hold,
Who thy just precepts learn.
- 19 Though like a stranger in the land
From place to place I stray,
Thy righteous judgments from my
sight
Remove not thou away.
- 20 My fainting soul is almost pin'd,
With earnest longing spent,
Whilst always on the eager search
Of thy just will intent.
- 21 Thy sharp rebuke shall crush the
proud,
Whom still thy curse pursues;
Since they to walk in thy right ways
Presumptuously refuse.

22 But far from me do thou, O Lord,
Contempt and shame remove;
For I thy sacred laws affect
With undissembled love.

23 Though princes oft, in council met,
Against thy servant spake;
Yet I thy statutes to observe
My constant business make.

24 For thy commands have always been
My comfort and delight;
By them I learn, with prudent care,
To guide my steps aright.

DALETH.

25 My soul, oppress'd with deadly care,
Close to the dust does cleave;
Revive me, Lord, and let me now
Thy promis'd aid receive.

26 To thee I still declar'd my ways,
Who didst incline thine ear:
O teach me then my future life
By thy just laws to steer!

27 If thou wilt make me know thy laws,
And by their guidance walk,
The wondrous works which thou hast
done
Shall be my constant talk.

28 But see, my soul within me sinks,
Press'd down with weighty care;
Do thou, according to thy word,
My wasted strength repair.

29 Far, far from me be all false ways
And lying arts remov'd;
But kindly grant I still may keep
The path by thee approv'd.

30 Thy faithful ways, thou God of
truth,
My happy choice I've made;
Thy judgments, as my rule of life,
Before me always laid.

31 My care has been to make my life
With thy commands agree;
O then preserve thy servant, Lord,
From shame and ruin free!

32 So in the way of thy commands
Shall I with pleasure run,
And, with a heart enlarg'd with joy,
Successfully go on.

HE.

33 Instruct me in thy statutes, Lord,
Thy righteous paths display;
And I from them, through all my life,
Will never go astray.

34 If thou true wisdom from above
Wilt graciously impart,
To keep thy perfect laws I will
Devote my zealous heart.

35 Direct me in the sacred ways
To which thy precepts lead;

NEW VERSION OF

Because my chief delight has been
Thy righteous paths to tread.

36 Do thou to thy most just commands
Incline my willing heart;

Let no desire of worldly wealth
From thee my thoughts divert.

37 From these vain objects turn my eyes,
Which this false world displays;

But give me lively pow'r and strength
To keep thy righteous ways.

38 Confirm the promise which thou mad'st,
And give thy servant aid,

Who to transgress thy sacred laws
Is awfully afraid.

39 The foul disgrace I justly fear,
In mercy, Lord, remove;
For all the judgments thou ordain'st
Are full of grace and love.

40 Thou know'st how after thy commands
My longing heart does pant;

O then make haste to raise me up,
And promis'd succour grant!

VAU.

41 Thy constant blessing, Lord, bestow
To cheer my drooping heart;
To me, according to thy word,
Thy saving health impart.

42 So shall I, when my foes upbraid,
This ready answer make;
In God I trust, who never will
His faithful promise break.

43 Then let not quite the word of truth
Be from my mouth remov'd;
Since still my ground of steadfast hope
Thy just decrees have prov'd.

44 So I to keep thy righteous laws
Will all my study bend;
From age to age my time to come
In their observance spend.

45 Ere long I trust to walk at large,
From all incumbrance free;
Since I resolve to make my life
With thy commands agree.

46 Thy laws shall be my constant talk;
And princes shall attend,
Whilst I the justice of thy ways
With confidence defend.

47 My longing heart and ravish'd soul
Shall both o'erflow with joy,
When in thy lov'd commandments I
My happy hours employ.

48 Then will I to thy just decrees
Lift up my willing hands;
My care and business then shall be
To study thy commands.

ZAIN.

49 According to thy promis'd grace,
Thy favour, Lord, extend:
Make good to me the word, on which
Thy servant's hopes depend.

50 That only comfort in distress
Did all my griefs control;
Thy word, when troubles hemm'd me round,
Reviv'd my fainting soul.

51 Insulting foes did proudly mock,
And all my hopes deride;
Yet from thy law not all their scoffs
Could make me turn aside.

52 Thy judgments then of ancient date
I quickly call'd to mind,
Till, ravish'd with such thoughts, my soul
Did speedy comfort find.

53 Sometimes I stand amaz'd, like one
With deadly horror struck,
To think how all my sinful foes
Have thy just laws forsook.

54 But I thy statutes and decrees
My cheerful anthems made;
Whilst through strange lands and desert wilds
I like a pilgrim stray'd.

55 Thy Name, that cheer'd my heart by day,
Has fill'd my thoughts by night;
I then resolv'd by thy just laws
To guide my steps aright.

56 That peace of mind, which has my soul
In deep distress sustain'd,
By strict obedience to thy will
I happily obtain'd.

CHETH.

57 O Lord, my God, my portion thou
And sure possession art;
Thy words I steadfastly resolve
To treasure in my heart.

58 With all the strength of warm desires
I did thy grace implore;
Disclose, according to thy word,
Thy mercy's boundless store.

59 With due reflection and strict care
On all my ways I thought;
And so, reclaim'd to thy just paths,
My wand'ring steps I brought.

60 I lost no time, but made great haste,
Resolv'd without delay
To watch, that I might never more
From thy commandments stray.

61 Though num'rous troops of sinful men
To rob me have combin'd,

THE PSALMS.

Yet I thy pure and righteous laws
Have ever kept in mind.

62 In dead of night I will arise
To sing thy solemn praise;
Convinc'd how much I always ought
To love thy righteous ways.

63 To such as fear thy holy Name
Myself I closely join;
To all who their obedient wills
To thy commands resign.

64 O'er all the earth thy mercy, Lord,
Abundantly is shed;
O make me then exactly learn
Thy sacred paths to tread!

TETH.

65 With me, thy servant, thou hast
dealt
Most graciously, O Lord;
Repeated benefits bestow'd,
According to thy word.

66 Teach me the sacred skill, by which
Right judgment is attain'd,
Who in belief of thy commands
Have steadfastly remain'd.

67 Before affliction stopp'd my course,
My footsteps went astray;
But I have since been disciplin'd
Thy precepts to obey.

68 Thou art, O Lord, supremely good,
And all thou dost is so;
On me, thy statutes to discern,
Thy saving skill bestow.

69 The proud have forg'd malicious
lies,
My spotless fame to stain;
But my fix'd heart, without reserve,
Thy precepts shall retain.

70 While pamper'd they, with pros-
p'rous illa,
In sensual pleasures live,
My soul can relish no delight
But what thy precepts give.

71 'Tis good for me that I have felt
Affliction's chast'ning rod,
That I might duly learn and keep
The statutes of my God.

72 The law that from thy mouth pro-
ceeds
Of more esteem I hold
Than untouch'd mines, than thousand
mines
Of silver and of gold.

JOD.

73 To me, who am the workmanship
Of thy Almighty hands,
The heav'nly understanding give
To learn thy just commands.

74 My preservation to thy saints
Strong comfort will afford,
To see success attend my hopes,
Who trusted in thy word.

75 That right thy judgments are, I now
By sure experience see;
And that in faithfulness, O Lord,
Thou hast afflicted me.

76 O let thy tender mercy now
Afford me needful aid;
According to thy promise, Lord,
To me, thy servant, made!

77 To me thy saving grace restore,
That I again may live;
Whose soul can relish no delight
But what thy precepts give.

78 Defeat the proud, who, unprovok'd,
To ruin me have sought,
Who only on thy sacred laws
Employ my harmless thought.

79 Let those that fear thy Name espouse
My cause, and those alone,
Who have by strict and pious search
Thy sacred precepts known.

80 In thy blest statutes let my heart
Continue always sound;
That guilt and shame, the sinner's lot,
May never me confound.

CAPH.

81 My soul with long expectance faints
To see thy saving grace;
Yet still on thy unerring word
My confidence I place.

82 My very eyes consume and fail
With waiting for thy word;
O when wilt thou thy kind relief
And promis'd aid afford?

83 My skin like shrivell'd parchment
shows,
That long in smoke is set;
Yet no affliction me can force
Thy statutes to forget.

84 How many days must I endure
Of sorrow and distress?
When wilt thou judgment execute
On them who me oppress?

85 The proud have digg'd a pit for me,
That have no other foes,
But such as are averse to thee,
And thy just laws oppose.

86 With sacred truth's eternal laws
All thy commands agree:
Men persecute me without cause;
Thou, Lord, my helper be.

87 With close designs against my life
They had almost prevail'd;
But in obedience to thy will
My duty never fail'd.

NEW VERSION OF

88 Thy wonted kindness, Lord, restore,
My drooping heart to cheer;
That, by thy righteous statutes, I
My life's whole course may steer.

LAMED.

89 For ever, and for ever, Lord,
Unchang'd thou dost remain:
Thy word establish'd in the heav'ns
Does all their orbs sustain.

90 Through circling ages, Lord, thy
truth
Immovable shall stand,
As doth the earth, which thou up-
hold'st
By thy Almighty hand.

91 All things the course by thee or-
dain'd
E'en to this day fulfil;
They are the faithful subjects all,
And servants of thy will.

92 Unless thy sacred law had been
My comfort and delight,
I must have fainted, and expir'd
In dark affliction's night.

93 Thy precepts therefore from my
thoughts
Shall never, Lord, depart;
For thou by them hast to new life
Restor'd my dying heart.

94 As I am thine, entirely thine,
Protect me, Lord, from harm;
Who have thy precepts sought to
know,
And carefully perform.

95 The wicked have their ambush laid
My guiltless life to take;
But in the midst of danger I
Thy word my study make.

96 I've seen an end of what we call
Perfection here below:
But thy commandments, like thyself,
No change or period know.

MEM.

97 The love that to thy laws I bear
No language can display;
They with fresh wonders entertain
My ravish'd thoughts all day.

98 Through thy commands I wiser grow
Than all my subtle foes;
For thy sure word doth me direct,
And all my ways dispose.

99 From me my former teachers now
May abler counsel take,
Because thy sacred precepts I
My constant study make.

100 In understanding I excel
The sages of our days;
Because by thy unerring rules
I order all my ways.

101 My feet with care I have refrain'd
From ev'ry sinful way,
That to thy sacred word I might
Entire obedience pay.

102 I have not from thy judgments
stray'd,
By vain desires misled;
For, Lord, thou hast instructed me
Thy righteous paths to tread.

103 How sweet are all thy words to
me!
O what divine repast!
How much more grateful to my soul
Than honey to my taste!

104 Taught by thy sacred precepts, I
With heav'nly skill am blest:
Through which the treach'rous ways
of sin
I utterly detest.

NUN.

105 Thy word is to my feet a lamp,
The way of truth to show:
A watch-light to point out the path
In which I ought to go.

106 I swear, (and from my solemn oath
Will never start aside,)
That in thy righteous judgments I
Will steadfastly abide.

107 Since I with griefs am so oppress'd,
That I can bear no more,
According to thy word do thou
My fainting soul restore.

108 Let still my sacrifice of praise
With thee acceptance find;
And in thy righteous judgments, Lord,
Instruct my willing mind.

109 Though ghastly dangers me sur-
round,
My soul they cannot awe;
Nor with continual terrors keep
From thinking on thy law.

110 My wicked and invet'rate foes
For me their snares have laid;
Yet I have kept the upright path,
Nor from thy precepts stray'd.

111 Thy testimonies I have made
My heritage and choice;
For they, when other comforts fail,
My drooping heart rejoice.

112 My heart with early zeal began
Thy statutes to obey;
And, till my course of life is done,
Shall keep thy upright way.

SANECH.

113 Deceitful thoughts and practices
I utterly detest;
But to thy law affection bear
Too great to be express.

THE PSALMS.

114 My hiding-place, my refuge-tow'r,
And shield art thou, O Lord;
I firmly anchor all my hopes
On thy unerring word.

115 Hence ye that trade in wickedness,
Approach not my abode;
For firmly I resolve to keep
The precepts of my God.

116 According to thy gracious word
From danger set me free;
Nor make me of those hopes ashamed
That I repose on thee.

117 Uphold me, so shall I be safe,
And rescued from distress;
To thy decrees continually
My just respect address.

118 The wicked thou hast trod to
earth,
Who from thy statutes stray'd;
Their vile deceit the just reward
Of their own falsehood made.

119 The wicked from thy holy land
Thou dost like dross remove;
I therefore, with such justice charm'd,
Thy testimonies love.

120 Yet with that love they make me
dread,
Lest I should so offend,
When on transgressors I behold
Thy judgments thus descend.

AIN.

121 Judgment and justice I have lov'd;
O therefore, Lord, engage
In my defence, nor give me up
To my oppressors' rage!

122 Do thou be surety, Lord, for me,
And so shall this distress
Prove good for me; nor shall the proud
My guiltless soul oppress.

123 My eyes, alas! begin to fail,
In long expectance held;
Till thy salvation they behold,
And righteous word fulfill'd.

124 To me, thy servant in distress,
Thy wonted grace display,
And discipline my willing heart
Thy statutes to obey.

125 On me, devoted to thy fear,
Thy sacred skill bestow,
That of thy testimonies I
The full extent may know.

126 'Tis time, high time, for thee, O
Lord,
Thy vengeance to employ,
When men with open violence
Thy sacred law destroy.

127 Yet their contempt of thy com-
mands
But makes their value rise

In my esteem, who purest gold
Compar'd with them despise.

128 Thy precepts therefore I account
In all respects divine;
They teach me to discern the right,
And all false ways decline.

PE.

129 The wonders which thy laws
contain
No words can represent;
Therefore to learn and practise them
My zealous heart is bent.

130 The very entrance to thy word
Celestial light displays;
And knowledge of true happiness
To simplest minds conveys.

131 With eager hopes I waiting stood,
And fainted with desire,
That of thy wise commands I might
The sacred skill acquire.

132 With favour, Lord, look down on
me,
Who thy relief implore;
As thou art wont to visit those
Who thy blest Name adore.

133 Directed by thy heav'nly word
Let all my footsteps be;
Nor wickedness of any kind
Dominion have o'er me.

134 Release, entirely set me free
From persecuting hands,
That, unmolested, I may learn
And practise thy commands.

135 On me, devoted to thy fear,
Lord, make thy face to shine;
Thy statutes both to know and keep
My heart with zeal incline.

136 My eyes to weeping fountains turn,
Whence briny rivers flow,
To see mankind against thy laws
In bold defiance go.

TSADDI.

137 Thou art the righteous Judge, in
whom
Wrong'd innocence may trust;
And, like thyself, thy judgments, Lord,
In all respects are just.

138 Most just and true those statutes
were,
Which thou didst first decree;
And all with faithfulness perform'd
Succeeding times shall see.

139 With zeal my flesh consumes away,
My soul with anguish frets,
To see my foes condemn at once
Thy promises and threats.

140 Yet each neglected word of thine
(Howe'er by them despis'd)

NEW VERSION OF

Is pure, and for eternal truth
By me, thy servant, priz'd.

141 Brought, for thy sake, to low estate,
Contempt from all I find;
Yet no affronts or wrongs can drive
Thy precepts from my mind.

142 Thy righteousness shall then endure,
When time itself is past;
Thy law is truth itself, that truth
Which shall for ever last.

143 Though trouble, anguish, doubts
and dread,
To compass me unite;
Beset with danger, still I make
Thy precepts my delight.

144 Eternal and unerring rules
Thy testimonies give;
Teach me the wisdom that will make
My soul for ever live.

KOPH.

145 With my whole heart to God I
call'd,
Lord, hear my earnest cry!
And I thy statutes to perform
Will all my care apply.

146 Again more fervently I pray'd,
O save me, that I may
Thy testimonies thoroughly know,
And steadfastly obey!

147 My earlier pray'r the dawning
day
Prevented, while I cried
To him, on whose engaging word
My hope alone relied.

148 With zeal have I awak'd before
The midnight watch was set,
That I of thy mysterious word
Might perfect knowledge get.

149 Lord, hear my supplicating voice,
And wou'dst favour shew;
O quicken me, and so approve
Thy judgments ever true!

150 My persecuting foes advance,
And hourly nearer draw;
What treatment can I hope from them
Who violate thy law?

151 Though they draw nigh, my comfort is,
Thou, Lord, art yet more near;
Thou, whose commands are righteous
all,
Thy promises sincere.

152 Concerning thy divine decrees
My soul has known of old,
That they were true, and shall their
truth
To endless ages hold.

RESCH.

153 Consider my affliction, Lord,
And me from bondage draw;
Think on thy servant in distress,
Who ne'er forgets thy law.

154 Plead thou my cause; to that and
me
Thy timely aid afford;
With beams of mercy quicken me
According to thy word.

155 From harden'd sinners thou remov'st
Salvation far away;
'Tis just thou should'st withdraw from
them
Who from thy statutes stray.

156 Since great thy tender mercies are
To all who thee adore;
According to thy judgments, Lord,
My fainting hopes restore.

157 A num'rous host of spiteful foes
Against my life combine;
But all too few to force my soul
Thy statutes to decline.

158 Those bold transgressors I beheld,
And was with grief oppress'd,
To see with what audacious pride
Thy cov'nant they transgress'd.

159 Yet while they slight, consider,
Lord,
How I thy precepts love;
O therefore quicken me with beams
Of mercy from above!

160 As from the birth of time thy truth
Has held through ages past,
So shall thy righteous judgments firm
To endless ages last.

SCHIN.

161 Though mighty tyrants, without
cause,
Conspire my blood to shed,
Thy sacred word has pow'r alone
To fill my heart with dread.

162 And yet that word my joyful
breast
With heav'nly rapture warms;
Nor conquest, nor the spoils of war,
Have such transporting charms.

163 Perfidious practices and lies
I utterly detest;
But to thy laws affection bear,
Too vast to be exprest.

164 Sev'n times a day, with grateful
voice,
Thy praises I resound,
Because I find thy judgments all
With truth and justice crown'd.

165 Secure, substantial peace have they
Who truly love thy law;

THE PSALMS.

No smiling mischief them can tempt,
Nor frowning danger awe.

166 For thy salvation I have hop'd,
And, though so long delay'd,
With cheerful zeal and strictest care
All thy commands obey'd.

167 Thy testimonies I have kept,
And constantly obey'd;
Because the love I bore to them
The service easy made.

168 From strict observance of thy laws
I never yet withdrew;
Convinc'd that my most secret ways
Are open to thy view.

TAU.

169 To my request and earnest cry
Attend, O gracious Lord;
Inspire my heart with heav'nly skill,
According to thy word.

170 Let my repeated pray'r at last
Before thy throne appear;
According to thy plighted word,
For my relief draw near.

171 Then shall my grateful lips return
The tribute of their praise,
When thou thy counsels hast reveal'd,
And taught me thy just ways.

172 My tongue the praises of thy word
Shall thankfully resound,
Because thy promises are all
With truth and justice crown'd.

173 Let thy almighty arm appear,
And bring me timely aid,
For I the laws thou hast ordain'd
My heart's free choice have made.

174 My soul has waited long to see
Thy saving grace restor'd;
Nor comfort knew, but what thy laws,
Thy heav'nly laws, afford.

175 Prolong my life, that I may sing
My great Restorer's praise:
Whose justice from the depth of woes
My fainting soul shall raise.

176 Like some lost sheep I've stray'd,
Despair my way to find; [till I
Thou, therefore, Lord, thy servant seek,
Who keeps thy laws in mind.

PSALM CXX.

IN deep distress I oft have cried
To God, who never yet denied
To rescue me, oppress'd with
wrongs:

2 Once more, O Lord, deliv'rance send,
From lying lips my soul defend,
And from the rage of sland'ring
tongues.

3 What little profit can accrue,
And yet what heavy wrath is due,
O thou perfidious tongue, to thee!

4 Thy sting upon thyself shall turn;
Of lasting flames that fiercely burn,
The constant fuel thou shalt be.

5 But O how wretched is my doom,
Who am a sojourner become
In barren Mesech's desert soil!
With Kedar's wicked tents inclos'd,
To lawless savages expos'd,
Who live on nought but theft and
spoil.

6 My hapless dwelling is with those
Who peace and amity oppose,
And pleasure take in others' harms.

7 Sweet peace is all I court and seek;
But when to them of peace I speak,
They straight cry out, To arms,
to arms!

PSALM CXXI.

TO Sion's hill I lift my eyes,
From thence expecting aid;

2 From Sion's hill, and Sion's God,
Who heav'n and earth has made.

3 Then thou, my soul, in safety rest,
Thy Guardian will not sleep;

4 His watchful care, that Israel guards,
Will Israel's monarch keep.

5 Shelter'd beneath th' Almighty's
wings

Thou shalt securely rest,

6 Where neither sun nor moon shall
thee
By day or night molest.

7 From common accidents of life
His care shall guard thee still;

8 From the blind strokes of chance, and
foes
That lie in wait to kill.

9 At home, abroad, in peace, in war,
Thy God shall thee defend;
Conduct thee through life's pilgrimage
Safe to thy journey's end.

PSALM CXXII.

O'TWAS a joyful sound to hear
Our tribes devoutly say,
Up, Israel, to the temple haste,
And keep your festal day.

2 At Salem's courts we must appear
With our assembled pow'rs,

3 In strong and beauteous order rang'd,
Like her united tow'rs.

4 'Tis thither, by divine command,
The tribes of God repair,
Before his ark to celebrate
His Name with praise and pray'r.

5 Tribunals stand erected there,
Where equity takes place;
There stand the courts and palaces
Of royal David's race.

NEW VERSION OF

- 6 O pray we then for Salem's peace,
For they shall prosp'rous be,
(Thou holy city of our God!)
Who bear true love to thee.
- 7 May peace within thy sacred walls
A constant guest be found,
With plenty and prosperity
Thy palaces be crown'd.
- 8 For my dear brethren's sake, and
friends
No less than brethren dear,
I'll pray,—May peace in Salem's tow'rs
A constant guest appear.
- 9 But most of all I'll seek thy good,
And ever wish thee well,
For Sion and the temple's sake,
Where God vouchsafes to dwell.

PSALM CXXIII.

- O**N thee, who dwell'st above the
skies,
For mercy wait my longing eyes;
2 As servants watch their masters'
hands, [manda.
And maids their mistresses' com-
3, 4 O then have mercy on us, Lord,
Thy gracious aid to us afford;
To us, whom cruel foes oppress,
Grown rich and proud by our distress.

PSALM CXXIV.

- H**AD not the Lord, may Israel say,
Been pleas'd to interpose;
2 Had he not then espous'd our cause,
When men against us rose:
3, 4, 5 Their wrath had swallow'd us
alive,
And rag'd without control;
Their spite and pride's united floods
Had quite o'erwhelm'd our soul.
- 6 But prais'd be our eternal Lord,
Who rescu'd us that day,
Nor to their savage jaws gave up
Our threaten'd lives a prey.
- 7 Our soul is like a bird escap'd
From out the fowler's net;
The snare is broke, their hopes are
cross'd,
And we at freedom set.
- 8 Secure in his almighty Name
Our confidence remains,
Who, as he made both heav'n and
earth,
Of both sole monarch reigns.

PSALM CXXV.

- W**HO place on Sion's God their trust,
Like Sion's rock shall stand;
Like her immovably be fix'd
By his Almighty hand.

- 2 Look how the hills on ev'ry side
Jerusalem enclose;
So stands the Lord around his saints,
To guard them from their foes.
- 3 The wicked may afflict the just,
But ne'er too long oppress,
Nor force him by despair to seek
Base means for his redress.
- 4 Be good, O righteous God, to those
Who righteous deeds affect;
The heart that innocence retains
Let innocence protect.
- 5 All those who walk in crooked paths
The Lord shall soon destroy;
Cut off th' unjust, but crown the saint
With lasting peace and joy.

PSALM CXXVI.

- W**HEN Sion's God her sons recall'd
From long captivity,
It seem'd at first a pleasing dream
Of what we wish'd to see.
- 2 But soon in an accustom'd mirth
We did our voice employ,
And sung our great Restorer's praise
In thankful hymns of joy.
- Our heathen foes repining stood,
Yet were compell'd to own,
That great and wondrous was the work
Our God for us had done.
- 3 'Twas great, say they; 'twas won-
drous great,
Much more should we confess;
The Lord has done great things,
whereof
We reap the glad success.
- 4 To us bring back the remnant, Lord,
Of Israel's captive bands,
More welcome than refreshing show'rs
To parch'd and thirsty lands.
- 5 That we, whose work commenc'd in
tears,
May see our labours thrive,
Till finish'd with success, to make
Our drooping hearts revive.
- 6 Though he despond that sows his
grain,
Yet doubtless he shall come
To bind his full-ear'd sheaves, and
bring
The joyful harvest home.

PSALM CXXVII.

- W**E build with fruitless cost, unless
The Lord the pile sustain;
Unless the Lord the city keep
The watchman wakes in vain.
- 2 In vain we rise before the day,
And late to rest repair,

THE PSALMS.

Allow no respite to our toil,
And eat the bread of care.

Supplies of life, with ease to them,
He on his saints bestows ;
He crowns their labour with success,
Their nights with sound repose.

3 Children, those comforts of our life,
Are presents from the Lord ;
He gives a num'rous race of heirs,
As piety's reward.

4 As arrows in a giant's hand,
When marching forth to war,
E'en so the sons of sprightly youth
Their parents' safeguard are.

5 Happy the man whose quiver's fill'd
With these prevailing arms ;
He needs not fear to meet his foe
At law, or war's alarms.

PSALM CXXVIII.

THE man is blest who fears the Lord,
Nor only worship pays,
But keeps his steps confin'd with care
To his appointed ways.

2 He shall upon the sweet returns
Of his own labour feed ;
Without dependence live, and see
His wishes all succeed.

3 His wife, like a fair fertile vine,
Her lovely fruit shall bring ;
His children, like young olive plants,
About his table spring.

4, 5 Who fears the Lord shall prosper
thus :
Him Sion's God shall bless,
And grant him all his days to see
Jerusalem's success.

6 He shall live on, till heirs from him
Descend with vast increase ;
Much bless'd in his own prosp'rous
state,
And more in Israel's peace.

PSALM CXXIX.

FROM my youth up, may Israel say,
They oft have me assail'd ;
2 Reduc'd me oft to heavy straits,
But never quite prevail'd.

3 They oft have plow'd my patient back
With furrows deep and long ;

4 But our just God has broke their
chains,
And rescu'd us from wrong.

5 Defeat, confusion, shameful rout
Be still the doom of those,
Their righteous doom, who Sion hate,
And Sion's God oppose.

6 Like corn upon our houses' tops,
Untimely let them fade,
Which too much heat, and want of
root,
Has blasted in the blade :

7 Which in his arms no reaper takes,
But unregarded leaves ;
Nor binder thinks it worth his pains
To fold it into sheaves.

8 No traveller that passes by
Vouchsafes a minute's stop,
To give it one kind look, or crave
Heav'n's blessing on the crop.

PSALM CXXX.

FROM lowest depths of woe
To God I sent my cry ;

2 Lord, hear my supplicating voice,
And graciously reply.

3 Should'st thou severely judge,
Who can the trial bear ?

4 But thou forgiv'st, lest we despond,
And quite renounce thy fear.

5 My soul with patience waits
For thee, the living Lord ;
My hopes are on thy promise built,
Thy never-failing word.

6 My longing eyes look out
For thy enliv'ning ray,
More duly than the morning watch
To spy the dawning day.

7 Let Israel trust in God,
No bounds his mercy knows ;
The plenteous source and spring from
whence
Eternal succour flows.

8 Whose friendly streams to us
Supplies in want convey ;
A healing spring, a spring to cleanse,
And wash our guilt away.

PSALM CXXXI.

O LORD, I am not proud of heart,
Nor cast a scornful eye ;
Nor my aspiring thoughts employ
In things for me too high.

2 With infant innocence thou know'st
I have myself demean'd ;
Compos'd to quiet, like a babe
That from the breast is wean'd.

3 Like me let Israel hope in God,
His aid alone implore :
Both now and ever trust in him,
Who lives for evermore.

PSALM CXXXII.

LET David, Lord, a constant place
In thy remembrance find ;
Let all the sorrows he endur'd
Be ever in thy mind.

NEW VERSION OF

2 Remember what a solemn oath
To thee, his Lord, he swore;
How to the mighty God he vow'd,
Whom Jacob's sons adore.

3, 4 I will not go into my house,
Nor to my bed ascend;
No soft repose shall close my eyes,
Nor sleep my eyelids bend:

5 Till for the Lord's design'd abode
I mark the destin'd ground;
Till I a decent place of rest
For Jacob's God have found.

6 Th' appointed place with shouts of
joy
At Ephrata we found,
And made the woods and neighb'ring
fields
Our glad applause resound.

7 O with due rev'rence let us then
To his abode repair;
And, prostrate at his footstool fall'n,
Pour out our humble pray'r.

8 Arise, O Lord, and now possess
Thy constant place of rest;
Be that, not only with thy ark,
But with thy presence blest.

9, 10 Clothe thou thy priests with right-
eousness,
Make thou thy saints rejoice;
And, for thy servant David's sake,
Hear thy anointed's voice.

11 God swear to David in his truth,
(Nor shall his oath be vain,)
One of thy offspring, after thee,
Upon thy throne shall reign.

12 And if thy seed my cov'nant keep,
And to my laws submit,
Their children too upon thy throne
For evermore shall sit.

13, 14 For Sion does in God's esteem
All other seats excel;
His place of everlasting rest,
Where he desires to dwell.

15, 16 Her store, says he, I will in-
crease,
Her poor with plenty bless;
Her saints shall shout for joy, her
priests
My saving health confess.

17 There David's pow'r shall long re-
main
In his successive line,
And my anointed servant there
Shall with fresh lustre shine.

18 The faces of his vanquish'd foes
Confusion shall o'erspread,
Whilst, with confirm'd success, his
crown
Shall flourish on his head.

PSALM CXXXIII.

HOW vast must their advantage be,
How great their pleasure prove,
Who live like brethren, and consent
In offices of love!

2 True love is like that precious oil,
Which, pour'd on Aaron's head,
Ran down his beard, and o'er his robes
Its costly moisture shed.

3 'Tis like refreshing dew, which does
On Hermon's top distil;
Or like the early drops that fall
On Sion's fruitful hill.

4 For Sion is the chosen seat,
Where the Almighty King
The promis'd blessing has ordain'd,
And life's eternal spring.

PSALM CXXXIV.

BLESS God, ye servants that attend
Upon his solemn state,
That in his temple, night by night,
With humble rev'rence wait:

2, 3 Within his house lift up your
hands,
And bless his holy Name;
From Sion bless thy Israel, Lord,
Who earth and heav'n didst frame.

PSALM CXXXV.

O PRAISE the Lord with one con-
sent,
And magnify his Name;
Let all the servants of the Lord
His worthy praise proclaim.

2 Praise him all ye that in his house
Attend with constant care;
With those that to his outmost courts
With humble zeal repair.

3 For this our truest int'rest is,
Glad hymns of praise to sing;
And with loud songs to bless his
Name,
A most delightful thing.

4 For God his own peculiar choice
The sons of Jacob makes;
And Israel's offspring for his own
Most valued treasure takes.

5 That God is great we often have
By glad experience found;
And seen how he with wondrous pow'r
Above all gods is crown'd.

6 For he with unresisted strength
Performs his sov'reign will,
In heav'n and earth, and wat'ry stores
That earth's deep caverns fill.

7 He raises vapours from the ground
Which, pois'd in liquid air,

THE PSALMS.

Fall down at last in show'rs, through
which
His dreadful lightnings glare.

8 He from his storehouse brings the
wind;

And he with vengeful hand
The first-born slew of man and beast
Through Egypt's mourning land.

9 He dreadful signs and wonders shew'd
Through stubborn Egypt's coasts;
Nor Pharaoh could his plagues escape,
Nor all his num'rous hosts.

10, 11 'Twas he that various nations
smote,

And mighty kings suppress'd;
Sihon and Og, and all besides
Who Canaan's land possess'd.

12, 13 Their land upon his chosen race
He firmly did entail;
For which his fame shall always last,
His praise shall never fail.

14 For God shall soon his people's cause
With pitying eyes survey;
Repent him of his wrath, and turn
His kindled rage away.

15 Those idols, whose false worship
spreads

O'er all the heathen lands,
Are made of silver and of gold,
The work of human hands.

16, 17 They move not their fictitious
tongues,

Nor see with polish'd eyes;
Their counterfeited ears are deaf,
No breath their mouth supplies.

18 As senseless as themselves are they
That all their skill apply
To make them, or in dang'rous times
On them for aid rely.

19 Their just returns of thanks to God
Let grateful Israel pay;

Nor let the priests of Aaron's race
To bless the Lord delay.

20 Their sense of his unbounded love
Let Levi's house express;
And let all those that fear the Lord
His Name for ever bless.

21 Let all with thanks his wondrous
works

In Sion's courts proclaim;
Let them in Salem, where he dwells,
Exalt his holy Name.

PSALM CXXXVI.

TO God, the mighty Lord,
Your joyful thanks repeat;
To him due praise afford,
As good as he is great.

For God does prove
Our constant friend;
His boundless love
Shall never end.

2, 3 To him whose wondrous pow'r
All other gods obey,
Whom earthly kings adore,
This grateful homage pay.
For God, &c.

4, 5 By his Almighty hand
Amazing works are wrought;
The heav'ns by his command
Were to perfection brought.
For God, &c.

6 He spread the ocean round
About the spacious land;
And made the rising ground
Above the waters stand.
For God, &c.

7, 8, 9 Through heav'n he did display
His num'rous hosts of light;
The sun to rule by day,
The moon and stars by night.
For God, &c.

10, 11, 12 He struck the first-born dead
Of Egypt's stubborn land;
And thence his people led
With his resistless hand.
For God, &c.

13, 14 By him the raging sea,
As if in pieces rent,
Disclos'd a middle way,
Through which his people went.
For God, &c.

15 Where soon he overthrew
Proud Pharaoh and his host,
Who, daring to pursue,
Were in the billows lost.
For God, &c.

16, 17, 18 Through deserts vast and
wild
He led the chosen seed;
And famous princes foil'd,
And made great monarchs bleed.
For God, &c.

19, 20 Sihon, whose potent hand
Great Ammon's sceptre sway'd;
And Og, whose stern command
Rich Bashan's land obey'd.
For God, &c.

21, 22 And of his wondrous grace,
Their lands, whom he destroy'd,
He gave to Israel's race,
To be by them enjoy'd.
For God, &c.

23, 24 He, in our depth of woes,
On us with favour thought,
And from our cruel foes
In peace and safety brought.
For God, &c.

NEW VERSION OF

25, 26 He does the food supply
On which all creatures live:
To God who reigns on high
Eternal praises give.
For God will prove
Our constant friend;
His boundless love
Shall never end.

PSALM CXXXVII.

WHEN we, our wearied limbs to
rest,

Sat down by proud Euphrates' stream,
We wept, with doleful thoughts oppressed,
And Sion was our mournful theme.

2 Our harps, that, when with joy we
sung, [bear,
Were wont their tuneful parts to
With silent strings neglected hung
On willow trees that wither'd there.

3 Meanwhile our foes, who all conspir'd
To triumph in our slavish wrongs,
Musick and mirth of us requir'd;
Come, sing us one of Sion's songs.

4 How shall we tune our voice to sing?
Or touch our harps with skilful
hands?

Shall hymns of joy to God our King
Be sung by slaves in foreign lands?

5 O Salem, our once happy seat,
When I of thee forgetful prove,
Let then my trembling hand forget
The speaking strings with art to
move!

6 If I to mention thee forbear,
Eternal silence seize my tongue;
Or if I sing one cheerful air,
Till thy deliv'rance is my song!

7 Remember, Lord, how Edom's race,
In thy own city's fatal day,
Cried out, Her stately walls deface,
And with the ground quite level lay.

8 Proud Babel's daughter, doom'd to be
Of grief and woe the wretched prey;
Bless'd is the man who shall to thee
The wrongs thou lay'st on us repay.

9 Thrice blest, who with just rage pos-
sessed,
And deaf to all the parents' moans,
Shall snatch thy infants from the
breast,
And dash their heads against the
stones.

PSALM CXXXVIII.

WITH my whole heart, my God and
King,

Thy praise I will proclaim;
Before the gods with joy I'll sing,
And bless thy holy Name.

2 I'll worship at thy sacred seat;
And, with thy love inspir'd,
The praises of thy truth repeat,
O'er all thy works admir'd.

3 Thou graciously inclin'dst thine ear,
When I to thee did cry;
And, when my soul was press'd with
fear,
Didst inward strength supply.

4 Therefore shall ev'ry earthly prince
Thy Name with praise pursue,
Whom these admir'd events convince
That all thy works are true.

5 They all thy wondrous ways, O
Lord,
With cheerful songs shall bless;
And all thy glorious acts record,
Thy awful pow'r confess.

6 For God, although enthron'd on high,
Does thence the poor respect;
The proud far off his scornful eye
Beholds with just neglect.

7 Though I with troubles am oppress'd,
He shall my foes disarm;
Relieve my soul when most distress'd,
And keep me safe from harm.

8 The Lord, whose mercies ever last,
Shall fix my happy state;
And, mindful of his favours past,
Shall his own work complete.

PSALM CXXXIX.

THOU, Lord, by strictest search hast
known

My rising up and lying down;

2 My secret thoughts are known to thee,
Known long before conceiv'd by me.

3 Thine eye my bed and path surveys
My publick haunts and private ways;

4 Thou know'st what 'tis my lips would
vent,
My yet unutter'd words' intent.

5 Surrounded by thy pow'r I stand,
On ev'ry side I find thy hand:

6 O skill, for human reach too high!
Too dazzling bright for mortal eye!

7 O could I so perfidious be,
To think of once deserting thee,
Where, Lord, could I thy influence
shun?

Or whither from thy presence run?

8 If up to heav'n I take my flight,
'Tis there thou dwell'st enthron'd in
light;

Or dive to hell's infernal plains,
'Tis there Almighty vengeance reigns.

9 If I the morning's wings could gain,
And fly beyond the western main,

10 Thy swifter hand would first arrive,
And there arrest thy fugitive.

THE PSALMS.

11 Or, should I try to shun thy sight
Beneath the sable wings of night;
One glance from thee, one piercing ray,
Would kindle darkness into day.

12 The veil of night is no disguise,
No screen from thy all-searching eyes;
Through midnight shades thou find'st
thy way,
As in the blazing noon of day.

13 Thou know'st the texture of my
heart,
My reins, and ev'ry vital part;
Each single thread in nature's loom
By thee was cover'd in the womb.

14 I'll praise thee, from whose hands
I came,
A work of such a curious frame;
The wonders thou in me hast shown,
My soul with grateful joy must own.

15 Thine eyes my substance did survey,
While yet a lifeless mass it lay;
In secret how exactly wrought,
Ere from its dark inclosure brought.

16 Thou didst the shapeless embryo
see,
Its parts were register'd by thee;
Thou saw'st the daily growth they took,
Form'd by the model of thy book.

17 Let me acknowledge too, O God,
That, since this maze of life I trod,
Thy thoughts of love to me surmount
The pow'r of numbers to recount.

18 Far sooner could I reckon o'er
The sands upon the ocean's shore;
Each morn, revising what I've done,
I find th' account but new begun.

19 The wicked thou shalt slay, O God:
Depart from me, ye men of blood,

20 Whose tongues Heav'n's majesty
profane,
And take th' Almighty's name in vain.

21 Lord, hate not I their impious crew,
Who thee with enmity pursue?
And does not grief my heart oppress,
When reprobates thy laws transgress?

22 Who practise enmity to thee
Shall utmost hatred have from me;
Such men I utterly detest,
As if they were my foes profest.

23, 24 Search, try, O God, my thoughts
and heart,
If mischief lurks in any part;
Correct me where I go astray,
And guide me in thy perfect way.

PSALM CXL.

PRESERVE me, Lord, from crafty
Of treacherous intent; [foes
2 And from the sons of violence,
On open mischief bent.

3 Their sland'ring tongue the serpent's
sting

In sharpness does exceed;
Between their lips the gall of asps
And adders' venom breed.

4 Preserve me, Lord, from wicked
hands,

Nor leave my soul forlorn,
A prey to sons of violence,
Who have my ruin sworn.

5 The proud for me have laid their
snare,

And spread their wily net;
With traps and gins, where'er I move,
I find my steps beset.

6 But thus environ'd with distress,
Thou art my God, I said;

Lord, hear my supplicating voice,
That calls to thee for aid.

7 O Lord, the God, whose saving
strength

Kind succour did convey,
And cover'd my advent'rous head
In battle's doubtful day:

8 Permit not their unjust designs
To answer their desire;

Lest they, encourag'd by success,
To bolder crimes aspire.

9 Let first their chiefs the sad effects
Of their injustice mourn:
The blast of their envenom'd breath
Upon themselves return.

10 Let them who kindled first the
Its sacrifice become; [flame
The pit they digg'd for me be made
Their own untimely tomb.

11 Though slander's breath may raise
a storm,

It quickly will decay;
Their rage does but the torrent swell
That bears themselves away.

12 God will assert the poor man's cause,
And speedy succour give;
The just shall celebrate his praise,
And in his presence live.

PSALM CXLI.

TO thee, O Lord, my cries ascend,
O haste to my relief;
And with accustom'd pity hear
The accents of my grief.

2 Instead of off'rings, let my prayer
Like morning incense rise;
My lifted hands supply the place
Of ev'ning sacrifice.

3 From hasty language curb my
tongue;

And let a constant guard
Still keep the portal of my lips,
With wary silence barr'd.

NEW VERSION OF

4 From wicked men's designs and deeds
My heart and hands restrain;
Nor let me in the booty share
Of their unrighteous gain.

5 Let upright men reprove my faults,
And I shall think them kind;
Like balm that heals a wounded head,
I their reproof shall find:

And, in return, my fervent pray'r
I shall for them address,
When they are tempted and reduc'd,
Like me, to sore distress.

6 When sculking in En-gedi's rock
I to their chiefs appeal,
If one reproachful word I spoke,
When I had pow'r to kill.

7 Yet us they persecute to death;
Our scatter'd ruins lie
As thick as from the hewer's axe
The sever'd splinters fly.

8 But, Lord, to thee I still direct
My supplicating eyes;
O leave not destitute my soul,
Whose trust on thee relies!

9 Do thou preserve me from the snares
That wicked hands have laid:
Let them in their own nets be caught,
While my escape is made.

PSALM CXLII.

TO God, with mournful voice,
In deep distress I pray'd;
2 Made him the umpire of my cause,
My wrongs before him laid.

3 Thou didst my steps direct,
When my griev'd soul despair'd;
For where I thought to walk secure,
They had their traps prepar'd.

4 I look'd, but found no friend
To own me in distress:
All refuge fail'd, no man vouchsaf'd
His pity or redress.

5 To God at last I pray'd;
Thou, Lord, my refuge art,
My portion in the land of life,
Till life itself depart.

6 Reduc'd to greatest straits,
To thee I make my moan:
O save me from oppressing foes,
For me too pow'ful grown!

7 That I may praise thy Name,
My soul from prison bring;
Whilst of thy kind regard to me
Assembled saints shall sing.

PSALM CXLIII.

LORD, hear my pray'r, and to my cry
Thy wonted audience lend;
In thy accusom'd faith and truth
A gracious answer send.

2 Nor at thy strict tribunal bring
Thy servant to be tried;
For in thy sight no living man
Can e'er be justified.

3 The spiteful foe pursues my life,
Whose comforts all are fled;
He drives me into caves as dark
As mansions of the dead.

4 My spirit therefore is o'erwhelm'd,
And sinks within my breast;
My mournful heart grows desolate,
With heavy woes oppress'd.

5 I call to mind the days of old,
And wonders thou hast wrought:
My former dangers and escapes
Employ my musing thought.

6 To thee my hands in humble pray'r
I fervently stretch out;
My soul for thy refreshment thirsts,
Like land oppress'd with drought.

7 Hear me with speed; my spirit fails;
Thy face no longer hide,
Lest I become forlorn, like them
That in the grave reside.

8 Thy kindness early let me hear,
Whose trust on thee depends;
Teach me the way where I should go;
My soul to thee ascends.

9 Do thou, O Lord, from all my foes
Preserve and set me free;
A safe retreat against their rage
My soul implores from thee.

10 Thou art my God, thy righteous will
Instruct me to obey;
Let thy good Spirit lead and keep
My soul in thy right way.

11 O! for the sake of thy great Name,
Revive my drooping heart;
For thy truth's sake, to me, distress'd,
Thy promis'd aid impart.

12 In pity to my sufferings, Lord,
Reduce my foes to shame;
Slay them that persecute a soul
Devoted to thy Name.

PSALM CXLIV.

FOR ever bless'd be God the Lord,
Who does his needful aid impart;
At once both strength and skill afford
To wield my arms with warlike art.

2 His goodness is my fort and tow'r,
My strong deliv'rance and my shield;
In him I trust, whose matchless pow'r
Makes to my sway fierce nations yield.

3 Lord, what's in man, that thou
should'st love
Of him such tender care to take?
What in his offspring could thee move
Such great account of him to make?

THE PSALMS.

- 4 The life of man does quickly fade,
His thoughts but empty are and vain;
His days are like a flying shade,
Of whose short stay no signs remain.
- 5 In solemn state, O God, descend,
Whilst heav'n its lofty head inclines;
The smoking hills asunder rend,
Of thy approach the awful signs.
- 6 Discharge thy dreadful lightnings round,
And make my scatter'd foes retreat;
Them with thy pointed arrows wound,
And their destruction soon complete.
- 7, 8 Do thou, O Lord, from heav'n engage
Thy boundless pow'r my foes to quell,
And snatch me from the stormy rage
Of threat'ning waves that proudly swell.
- Fight thou against my foreign foes,
Who utter speeches false and vain;
Who, though in solemn leagues they close,
Their sworn engagement ne'er maintain.
- 9 So I to thee, O King of kings,
In new-made hymns my voice shall raise,
And instruments of various strings
Shall help me thus to sing thy praise.
- 10 God does to kings his aid afford,
To them his sure salvation sends;
'Tis he that from the murd'ring sword
His servant David still defends.
- 11 Fight thou against my foreign foes,
Who utter speeches false and vain;
Who, though in solemn leagues they close,
Their sworn engagement ne'er maintain.
- 12 Then our young sons like trees shall grow,
Well planted in some fruitful place;
Our daughters shall like pillars show,
Design'd some royal court to grace.
- 13 Our garners, fill'd with various store,
Shall us and our's with plenty feed;
Our sheep, increasing more and more,
Shall thousands and ten thousands breed.
- 14 Strong shall our lab'ring oxen grow,
Nor in their constant labour faint;
Whilst we no war nor slav'ry know,
And in our streets hear no complaint.
- 15 Thrice happy is that people's case,
Whose various blessings thus abound;
Who God's true worship still embrace,
And are with his protection crown'd.

PSALM CXLV.

- THEE I'll extol, my God and King
Thy endless praise proclaim;
2 This tribute daily I will bring,
And ever bless thy Name.
- 3 Thou, Lord, beyond compare art great,
And highly to be prais'd;
Thy majesty, with boundless height,
Above our knowledge rais'd.
- 4 Renown'd for mighty acts, thy fame
To future times extends;
From age to age thy glorious Name
Successively descends.
- 5, 6 Whilst I thy glory and renown,
And wondrous works express;
The world with me thy might shall own,
And thy great pow'r confess.
- 7 The praise, that to thy love belongs,
They shall with joy proclaim;
Thy truth of all their grateful songs
Shall be the constant theme.
- 8 The Lord is good; fresh acts of grace
His pity still supplies;
His anger moves with slowest pace,
His willing mercy flies.
- 9 Thy love through earth extends its fame,
To all thy works express'd:
10 These show thy praise, whilst thy great Name
Is by thy servants bless'd.
- 11 They, with the glorious prospect fir'd,
Shall of thy kingdom speak;
And thy great pow'r, by all admir'd,
Their lofty subject make.
- 12 God's glorious works of ancient date
Shall thus to all be known;
And thus his kingdom's royal state
With publick splendour shown.
- 13 His steadfast throne, from changes free,
Shall stand for ever fast;
His boundless sway no end shall see,
But time itself outlast.
- The Second Part.*
- 14, 15 The Lord does them support
that fall,
And makes the prostrate rise;
For his kind aid all creatures call,
Who timely food supplies.
- 16 Whate'er their various wants require,
With open hand he gives;
And so fulfils the just desire
Of ev'ry thing that lives.

NEW VERSION OF

17, 18 How holy is the Lord, how just,
How righteous all his ways!
How nigh to him, who with firm trust
For his assistance prays!

19 He grants the full desires of those
Who him with fear adore;
And will their troubles soon compose,
When they his aid implore.

20 The Lord preserves all those with
care
Whom grateful love employs;
But sinners, who his vengeance dare,
With furious rage destroys.

21 My time to come, in praises spent,
Shall still advance his fame,
And all mankind, with one consent,
For ever bless his Name.

PSALM CXLVI.

O PRAISE the Lord, and thou, my
soul,

For ever bless his Name;

2 His wondrous love, while life shall
last,

My constant praise shall claim.

3 On kings, the greatest sons of men,
Let none for aid rely;

They cannot save in dang'rous times,
Nor timely help apply.

4 Depriv'd of breath, to dust they turn,
And there neglected lie,

And all their thoughts and vain de-
signs

Together with them die.

5 Then happy he, who Jacob's God
For his protector takes;

Who still with well-plac'd hope the
Lord

His constant refuge makes.

6 The Lord, who made both heav'n
and earth,

And all that they contain,

Will never quit his steadfast truth,
Nor make his promise vain.

7 The poor oppress from all their
wrongs

Are cas'd by his decree;

He gives the hungry needful food,
And sets the pris'ners free.

8 By him the blind receive their sight,
The weak and fall'n he rears;

With kind regard and tender love
He for the righteous cares.

9 The strangers he preserves from
harm,

The orphan kindly treats,
Defends the widow, and the wiles
Of wicked men defeats.

10 The God that does in Sion dwell
Is our eternal King:
From age to age his reign endures;
Let all his praises sing.

PSALM CXLVII.

O PRAISE the Lord with hymns of
joy,

And celebrate his fame:

For pleasant, good, and comely 'tis
To praise his holy Name.

2 His holy city God will build,
Though levell'd with the ground;
Bring back his people, though dispers'd
Through all the nations round.

3, 4 He kindly heals the broken hearts,
And all their wounds doth close;
He tells the number of the stars,
Their sev'ral names he knows.

5, 6 Great is the Lord, and great his
pow'r,

His wisdom has no bound;

The meek he raises, but throws down
The wicked to the ground.

7 To God, the Lord, a hymn of praise
With grateful voices sing;

To songs of triumph tune the harp,
And strike each warbling string.

8 He covers heav'n with clouds, and
thence

Refreshing rain bestows;

Through him, on mountain tops, the
grass

With wondrous plenty grows.

9 He savage beasts, that loosely range,
With timely food supplies:

He feeds the raven's tender brood,
And stops their hungry cries.

10 He values not the warlike steed,
But does his strength disdain;

The nimble foot, that swiftly runs,
No prize from him can gain.

11 But he, to him that fears his Name,
His tender love extends;

To him that on his boundless grace
With steadfast hope depends.

12, 13 Let Sion and Jerusalem
To God their praise address;

Who fenc'd their gates with massy
bars,

And does their children bless.

14, 15 Through all their borders he
gives peace,

With finest wheat they're fed;

He speaks the word, and what he wills
Is done as soon as said.

16 Large flakes of snow, like fleecy
wool,

Descend at his command;

THE PSALMS.

And hoary frost, like ashes spread,
Is scatter'd o'er the land.
17 When, join'd to these, he does his
hail
In little morsels break;
Who can against his piercing cold
Secure defences make?
18 He sends his word, which melts the
ice:
He makes his wind to blow;
And soon the streams, congeal'd be-
fore,
In plenteous currents flow.
19 By him his statutes and decrees
To Jacob's sons were shown;
And still to Israel's chosen seed
His righteous laws are known.
20 No other nation this can boast,
Nor did he e'er afford
To heathen lands his oracles,
And knowledge of his word.
Hallelujah.

PSALM CXLVIII.

YE boundless realms of joy,
Exalt your Maker's fame,
His praise your song employ
Above the starry frame;
Your voices raise,
Ye cherubim
And seraphim,
To sing his praise.
3, 4 Thou moon, that rul'st the night,
And sun, that guid'st the day;
Ye glitt'ring stars of light,
To him your homage pay;
His praise declare,
Ye heav'ns above,
And clouds that move
In liquid air.
5, 6 Let them adore the Lord,
And praise his holy Name,
By whose almighty word
They all from nothing came;
And all shall last
From changes free;
His firm decree
Stands ever fast.
7, 8 Let earth her tribute pay;
Praise him, ye dreadful whales,
And fish, that through the sea
Glide swift with glitt'ring scales;
Fire, hail, and snow,
And misty air,
And winds that, where
He bids them, blow.
10 By hills and mountains, (all
In grateful concert join'd,)
By cedars stately tall,
And trees for fruit design'd;

By ev'ry beast,
And creeping thing,
And fowl of wing,
His Name be blest.
11, 12 Let all of royal birth,
With those of humbler frame,
And judges of the earth,
His matchless praise proclaim.
In this design
Let youths with maids,
And hoary heads
With children join.
13 United zeal be shown
His wondrous fame to raise,
Whose glorious Name alone
Deserves our endless praise.
Earth's utmost ends
His pow'r obey;
His glorious sway
The sky transcends.
14 His chosen saints to grace,
He sets them up on high,
And favours Israel's race,
Who still to him are nigh.
O therefore raise
Your grateful voice,
And still rejoice
The Lord to praise!

PSALM CXLIX.

O PRAISE ye the Lord,
Prepare your glad voice,
His praise in the great
Assembly to sing:
In our great Creator
Let Israel rejoice;
And children of Sion
Be glad in their King.
3, 4 Let them his great Name
Extol in the dance;
With timbrel and harp
His praises express:
Who always takes pleasure
His saints to advance,
And with his salvation
The humble to bless.
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To God, who their beds
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To God, who their beds
With safety does shield;
Their mouths fill'd with praises
Of him their great King;
Whilst a two-edged sword
Their right hand shall wield.

7, 8 Just vengeance to take
For injuries past;
To punish those lands
For ruin design'd;
With chains, as their captives,
To tie their kings fast,
With fetters of iron
Their nobles to bind.

NEW VERSION OF

Is pure, and for eternal truth
By me, thy servant, priz'd.

141 Brought, for thy sake, to low estate,
Contempt from all I find;
Yet no affronts or wrongs can drive
Thy precepts from my mind.

142 Thy righteousness shall then endure,
When time itself is past;
Thy law is truth itself, that truth
Which shall for ever last.

143 Though trouble, anguish, doubts
and dread,
To compass me unite:
Beset with danger, still I make
Thy precepts my delight.

144 Eternal and unerring rules
Thy testimonies give;
Teach me the wisdom that will make
My soul for ever live.

KOPH.

145 With my whole heart to God I
call'd,
Lord, hear my earnest cry!
And I thy statutes to perform
Will all my care apply.

146 Again more fervently I pray'd,
O save me, that I may
Thy testimonies throughly know,
And steadfastly obey!

147 My earlier pray'r the dawning
day
Prevented, while I cried
To him, on whose engaging word
My hope alone relied.

148 With zeal have I awak'd before
The midnight watch was set,
That I of thy mysterious word
Might perfect knowledge get.

149 Lord, hear my supplicating voice,
And wotest favour shew;
O quicken me, and so approve
Thy judgments ever true!

150 My persecuting foes advance,
And hourly nearer draw;
What treatment can I hope from them
Who violate thy law?

151 Though they draw nigh, my comfort is,
Thou, Lord, art yet more near;
Thou, whose commands are righteous
all,
Thy promises sincere.

152 Concerning thy divine decrees
My soul has known of old,
That they were true, and shall their
truth
To endless ages hold.

RESCH.

153 Consider my affliction, Lord,
And me from bondage draw;
Think on thy servant in distress,
Who ne'er forgets thy law.

154 Plead thou my cause; to that and
me
Thy timely aid afford;
With beams of mercy quicken me
According to thy word.

155 From harden'd sinners thou re-
mov'st
Salvation far away;
'Tis just thou should'st withdraw from
them
Who from thy statutes stray.

156 Since great thy tender mercies are
To all who thee adore;
According to thy judgments, Lord,
My fainting hopes restore.

157 A num'rous host of spiteful foes
Against my life combine;
But all too few to force my soul
Thy statutes to decline.

158 Those bold transgressors I beheld,
And was with grief oppress'd,
To see with what audacious pride
Thy cov'nant they transgress'd.

159 Yet while they slight, consider,
Lord,
How I thy precepts love;
O therefore quicken me with beams
Of mercy from above!

160 As from the birth of time thy truth
Has held through ages past,
So shall thy righteous judgments firm
To endless ages last.

SCHIN.

161 Though mighty tyrants, without
cause,
Conspire my blood to shed,
Thy sacred word has pow'r alone
To fill my heart with dread.

162 And yet that word my joyful
breast
With heav'nly rapture warms;
Nor conquest, nor the spoils of war,
Have such transporting charms.

163 Perfidious practices and lies
I utterly detest;
But to thy laws affection bear,
Too vast to be exprest.

164 Sev'n times a day, with grateful
voice,
Thy praises I resound,
Because I find thy judgments all
With truth and justice crown'd.

165 Secure, substantial peace have they
Who truly love thy law;

HYMNS.

Thy kingdom come: may we fulfil,
Who dwell on earth, thy heav'nly will,
With equal cheerfulness and love,
As saints and angels do above.

Give us this day our daily bread:
Us into no temptation lead:
But with thy grace preserve us still
From sin, and ev'ry thing that's ill;
For thine the kingdom, and the pow'r,
And glory are for evermore.

Second Metre.

OUR Father, who in heaven art,
All hallow'd be thy Name;
Thy kingdom come; thy will be done
Throughout this earthly frame,

As cheerfully as 'tis by those
Who dwell with thee on high;
Lord, let thy bounty day by day
Our daily food supply.

As we forgive our enemies,
Thy pardon, Lord, we crave;
Into temptation lead us not,
But us from evil save.

For kingdom, pow'r, and glory, all
Belong, O Lord, to thee;
Thine from eternity they were,
And thine shall ever be.

FOR CHRISTMAS DAY.

Morning Service.

HIGH let us swell our tuneful notes,
And join th' angelick throng,
For angels no such love have known,
T' awake a cheerful song.

Good-will to sinful men is shown,
And peace on earth is given;
For, lo! th' incarnate Saviour comes
With messages from heaven.

Justice and grace, with sweet accord,
His rising beams adorn;
Let heav'n and earth in concert join,
To us a Child is born.

Glory to God in highest strains,
In highest worlds be paid;
His glory by our lips proclaim'd,
And by our lives display'd.

When shall we reach those blissful
realms
Where Christ exalted reigns;
And learn of the celestial choir
Their own immortal strains?

Evening Service.

HARK, the herald angels sing,
Glory to the new-born King,
Peace on earth, and mercy mild,
God and sinners reconcil'd!
Joyful all ye nations rise,
Join the triumph of the skies,

With th' angelick host proclaim,
Christ is born in Bethlehem.
Hark, the herald angels sing,
Glory to the new-born King!

Christ, by highest heav'n ador'd,
Christ the everlasting Lord,
Late in time behold him come,
Offspring of a virgin's womb:
Veil'd in flesh the Godhead he,
Hail th' incarnate Deity:
Pleas'd as man with man appear,
Jesus our Immanuel here.

Hark, the herald angels, &c.

Hail the heav'n-born Prince of Peace!
Hail the Sun of righteousness!
Light and life to all he brings,
Ris'n with healing in his wings.
Mild he lays his glory by,
Born that man no more may die:
Born to raise the sons of earth,
Born to give them second birth.

Hark, the herald angels, &c.

SONG OF THE ANGELS,

At the *Nativity* of our *Blessed Saviour*,
Luke ii. 8—15.

WHILE shepherds watch'd their
flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

Fear not, said he, (for mighty dread
Had seiz'd their troubled mind,)
Glad tidings of great joy I bring
To you and all mankind.

To you, in David's town, this day
Is born of David's line
The Saviour, who is Christ the Lord;—
And this shall be the sign:

The heavenly Babe you there shall find
To human view display'd,
All meanly wrapt in swathing-bands,
And in a manger laid.

Thus spake the seraph, and forthwith
Appear'd a shining throng
Of angels, praising God, and thus
Address'd their joyful song:

All glory be to God on high,
And to the earth be peace;
Good-will henceforth from Heav'n to
men
Begin, and never cease.

FOR EASTER DAY.

First Hymn.

SINCE Christ, our passover, is slain
A sacrifice for all;
Let all with thankful hearts agree
To keep the festival:

NEW VERSION OF

6 O pray we then for Salem's peace,
For they shall prosp'rous be,
(Thou holy city of our God!)
Who bear true love to thee.

7 May peace within thy sacred walls
A constant guest be found,
With plenty and prosperity
Thy palaces be crown'd.

8 For my dear brethren's sake, and
friends
No less than brethren dear,
I'll pray,—May peace in Salem's tow'rs
A constant guest appear.

9 But most of all I'll seek thy good,
And ever wish thee well,
For Sion and the temple's sake,
Where God vouchsafes to dwell.

PSALM CXXIII.

ON thee, who dwell'st above the
skies,

For mercy wait my longing eyes;

2 As servants watch their masters'
hands, [mands.

And maids their mistresses' com-

3, 4 O then have mercy on us, Lord,
Thy gracious aid to us afford;
To us, whom cruel foes oppress,
Grown rich and proud by our distress.

PSALM CXXIV.

HAD not the Lord, may Israel say,
Been pleas'd to interpose;

2 Had he not then espous'd our cause,
When men against us rose:

3, 4, 5 Their wrath had swallow'd us
alive.

And rag'd without control:
Their spite and pride's united floods
Had quite o'erwhelm'd our soul.

6 But prais'd be our eternal Lord,
Who rescu'd us that day,
Nor to their savage jaws gave up
Our threaten'd lives a prey.

7 Our soul is like a bird escap'd
From out the fowler's net;
The snare is broke, their hopes are
cross'd.

And we at freedom set.

8 Secure in his almighty Name
Our confidence remains,
Who, as he made both heav'n and
earth,
Of both sole monarch reigns.

PSALM CXXV.

WHO place on Sion's God their trust,
Like Sion's rock shall stand;
Like her immovably be fix'd
By his Almighty hand.

2 Look how the hills on ev'ry side
Jerusalem enclose;
So stands the Lord around his saints,
To guard them from their foes.

3 The wicked may afflict the just,
But ne'er too long oppress,
Nor force him by despair to seek
Base means for his redress.

4 Be good, O righteous God, to those
Who righteous deeds affect;
The heart that innocence retains
Let innocence protect.

5 All those who walk in crooked paths
The Lord shall soon destroy;
Cut off th' unjust, but crown the saint
With lasting peace and joy.

PSALM CXXVI.

WHEN Sion's God her sons recall'd
From long captivity,
It seem'd at first a pleasing dream
Of what we wish'd to see.

2 But soon in an accusom'd mirth
We did our voice employ,
And sung our great Restorer's praise
In thankful hymns of joy.

Our heathen foes repining stood,
Yet were compell'd to own,
That great and wondrous was the work
Our God for us had done.

3 'Twas great, say they; 'twas won-
drous great,
Much more should we confess;
The Lord has done great things,
whereof
We reap the glad success.

4 To us bring back the remnant, Lord,
Of Israel's captive bands,
More welcome than refreshing show'rs
To parch'd and thirsty lands.

5 That we, whose work commenc'd in
tears,
May see our labours thrive,
Till finish'd with success, to make
Our drooping hearts revive.

6 Though he despond that sows his
grain,
Yet doubtless he shall come
To bind his full-ear'd sheaves, and
bring
The joyful harvest home.

PSALM CXXVII.

WE build with fruitless cost, unless
The Lord the pile sustain;
Unless the Lord the city keep
The watchman wakes in vain.

2 In vain we rise before the day,
And late to rest repair,

HYMNS.

HYMN IV.

The Thanksgiving in the Church Communion Service.

TO God be glory, peace on earth,
To all mankind good-will;
We bless, we praise, we worship thee,
And glorify thee still.
And thanks for thy great glory give,
That fills our souls with light;
O Lord! God! heav'nly King! the God
And Father of all might.
And thou, begotten Son of God,
Before all time begun;
O Jesu Christ! God, Lamb of God!
The Father's only Son!
Have mercy, thou that tak'st the sins
Of all the world away!
Have mercy, Saviour of mankind,
And hear us when we pray!
O thou, who sitt'st at God's right hand,
Upon the Father's throne,
Have mercy on us, Thou, O Christ,
Who art the Holy One!
Thou, Lord,—who with the Holy Ghost,
Whom earth and heav'n adore,
In glory of the Father art
Most high for evermore.

THE LAMENTATION OF A SINNER.

O LORD, turn not thy face from me,
Who lie in woeful state,
Lamenting all my sinful life
Before thy mercy-gate;
A gate which opens wide to those
That do lament their sin:
Shut not that gate against me, Lord,
But let me enter in.
And call me not to strict account,
How I have sojourn'd here;
For then my guilty conscience knows
How vile I shall appear.
I need not to confess my life
To thee, who best canst tell
What I have been, and what I am;
I know thou know'st it well.
The circumstances of my crimes,
Their number and their kind,
Thou know'st them all; and more,
much more
Than I can call to mind:
Therefore, with tears, I come to beg
Of my offended God,
For pardon, like a child that dreads
His angry parent's rod.
So come I to thy mercy-gate,
Where mercy doth abound,

Imploring pardon for my sin,
To heal my deadly wound.
O Lord, I need not to repeat
The comfort I would have:
Thou know'st, O Lord, before I ask,
The blessing I do crave.
Mercy, good Lord, mercy I ask,
This is the total sum;
For mercy, Lord, is all my suit;
Lord, let thy mercy come!

FOR THE MORNING.

AWAKE, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and early rise
To pay thy morning sacrifice.
Redeem thy mispent moments past,
And live this day as if the last;
Thy talents to improve take care;
For the great day thyself prepare.
Let all thy converse be sincere,
Thy conscience as the noon-day clear;
For God's all-seeing eye surveys
Thy secret thoughts, thy works and
ways.
Wake, and lift up thyself, my heart,
And with the angels bear thy part;
Who all night long unwearied sing
High glory to th' eternal King!

FOR THE EVENING.

GLORY to thee, my God, this night,
For all the blessings of the light;
Keep me, O keep me, King of kings,
Beneath thy own almighty wings!
Forgive me, Lord, for thy dear Son,
The ill that I this day have done;
That, with the world, myself, and thee,
I, ere I sleep, at peace may be.
Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Rise glorious at the awful day.
O let my soul on thee repose!
And may sweet sleep mine eyelids
close;
Sleep, that shall me more vig'rous make,
To serve my God, when I awake.
If in the night I sleepless lie,
My soul with heavenly thoughts supply;
Let no ill dreams disturb my rest,
No powers of darkness me molest.
Praise God, from whom all blessings
flow;
Praise him, all creatures here below;
Praise him above, angelick host,
Praise Father, Son, and Holy Ghost.

NEW VERSION OF

2 Remember what a solemn oath
To thee, his Lord, he swore;
How to the mighty God he vow'd,
Whom Jacob's sons adore.

3, 4 I will not go into my house,
Nor to my bed ascend;
No soft repose shall close my eyes,
Nor sleep my eyelids bend:

5 Till for the Lord's design'd abode
I mark the destin'd ground;
Till I a decent place of rest
For Jacob's God have found.

6 Th' appointed place with shouts of
joy
At Ephrata we found,
And made the woods and neighb'ring
fields
Our glad applause resound.

7 O with due rev'rence let us then
To his abode repair;
And, prostrate at his footstool fall'n,
Pour out our humble pray'r.

8 Arise, O Lord, and now possess
Thy constant place of rest;
Be that, not only with thy ark,
But with thy presence blest.

9, 10 Clothe thou thy priests with right-
eousness,
Make thou thy saints rejoice;
And, for thy servant David's sake,
Hear thy anointed's voice.

11 God swear to David in his truth,
(Nor shall his oath be vain,)
One of thy offspring, after thee,
Upon thy throne shall reign.

12 And if thy seed my cov'nant keep,
And to my laws submit,
Their children too upon thy throne
For evermore shall sit.

13, 14 For Sion does in God's esteem
All other seats excel;
His place of everlasting rest,
Where he desires to dwell.

15, 16 Her store, says he, I will in-
crease,
Her poor with plenty bless;
Her saints shall shout for joy, her
priests
My saving health confess.

17 There David's pow'r shall long re-
main
In his successive line,
And my anointed servant there
Shall with fresh lustre shine.

18 The faces of his vanquish'd foes
Confusion shall o'erspread,
Whilst, with confirm'd success, his
crown
Shall flourish on his head.

PSALM CXXXIII.

HOW vast must their advantage be,
How great their pleasure prove,
Who live like brethren, and consent
In offices of love!

2 True love is like that precious oil,
Which, pour'd on Aaron's head,
Ran down his beard, and o'er his robes
Its costly moisture shed.

3 'Tis like refreshing dew, which does
On Hermon's top distil;
Or like the early drops that fall
On Sion's fruitful hill.

4 For Sion is the chosen seat,
Where the Almighty King
The promis'd blessing has ordain'd,
And life's eternal spring.

PSALM CXXXIV.

BLESS God, ye servants that attend
Upon his solemn state,
That in his temple, night by night,
With humble rev'rence wait:

2, 3 Within his house lift up your
hands,
And bless his holy Name;
From Sion bless thy Israel, Lord,
Who earth and heav'n didst frame.

PSALM CXXXV.

O PRAISE the Lord with one con-
sent,
And magnify his Name;
Let all the servants of the Lord
His worthy praise proclaim.

2 Praise him all ye that in his house
Attend with constant care;
With those that to his outmost courts
With humble zeal repair.

3 For this our truest int'rest is,
Glad hymns of praise to sing;
And with loud songs to bless his
Name,
A most delightful thing.

4 For God his own peculiar choice
The sons of Jacob makes;
And Israel's offspring for his own
Most valued treasure takes.

5 That God is great we often have
By glad experience found;
And seen how he with wondrous pow'r
Above all gods is crown'd.

6 For he with unresisted strength
Performs his sov'reign will,
In heav'n and earth, and wat'ry stores
That earth's deep caverns fill.

7 He raises vapours from the ground
Which, pois'd in liquid air,

THE PSALMS.

Fall down at last in show'rs, through
which
His dreadful lightnings glare.

8 He from his storehouse brings the
wind;
And he with vengeful hand
The first-born slew of man and beast
Through Egypt's mourning land.

9 He dreadful signs and wonders shew'd
Through stubborn Egypt's coasts;
Nor Pharaoh could his plagues escape,
Nor all his num'rous hosts.

10, 11 'Twas he that various nations
smote,
And mighty kings suppress'd;
Sihon and Og, and all besides
Who Canaan's land possess'd.

12, 13 Their land upon his chosen race
He firmly did entail;
For which his fame shall always last,
His praise shall never fail.

14 For God shall soon his people's cause
With pitying eyes survey;
Repent him of his wrath, and turn
His kindled rage away.

15 Those idols, whose false worship
spreads
O'er all the heathen lands,
Are made of silver and of gold,
The work of human hands.

16, 17 They move not their fictitious
tongues,
Nor see with polish'd eyes;
Their counterfeited ears are deaf,
No breath their mouth supplies.

18 As senseless as themselves are they
That all their skill apply
To make them, or in dang'rous times
On them for aid rely.

19 Their just returns of thanks to God
Let grateful Israel pay;
Nor let the priests of Aaron's race
To bless the Lord delay.

20 Their sense of his unbounded love
Let Levi's house express;
And let all those that fear the Lord
His Name for ever bless.

21 Let all with thanks his wondrous
works
In Zion's courts proclaim;
Let them in Salem, where he dwells,
Exalt his holy Name.

PSALM CXXXVI.

TO God, the mighty Lord,
Your joyful thanks repeat;
To him due praise afford,
As good as he is great.

For God does prove
Our constant friend;
His boundless love
Shall never end.

2, 3 To him whose wondrous pow'r
All other gods obey,
Whom earthly kings adore,
This grateful homage pay.
For God, &c.

4, 5 By his Almighty hand
Amazing works are wrought;
The heav'ns by his command
Were to perfection brought.
For God, &c.

6 He spread the ocean round
About the spacious land;
And made the rising ground
Above the waters stand.
For God, &c.

7, 8, 9 Through heav'n he did display
His num'rous hosts of light;
The sun to rule by day,
The moon and stars by night.
For God, &c.

10, 11, 12 He struck the first-born dead
Of Egypt's stubborn land;
And thence his people led
With his resistless hand.
For God, &c.

13, 14 By him the raging sea,
As if in pieces rent,
Diselos'd a middle way,
Through which his people went.
For God, &c.

15 Where soon he overthrew
Proud Pharaoh and his host,
Who, daring to pursue,
Were in the billows lost.
For God, &c.

16, 17, 18 Through deserts vast and
wild
He led the chosen seed;
And famous princes foil'd,
And made great monarchs bleed.
For God, &c.

19, 20 Sihon, whose potent hand
Great Ammon's sceptre sway'd;
And Og, whose stern command
Rich Bashan's land obey'd.
For God, &c.

21, 22 And of his wondrous grace,
Their lands, whom he destroy'd,
He gave to Israel's race,
To be by them enjoy'd.
For God, &c.

23, 24 He, in our depth of woes,
On us with favour thought,
And from our cruel foes
In peace and safety brought.
For God, &c.

DIRECTIONS

ABOUT THE TUNES AND MEASURES.

ALL Psalms of this Version in the Common Measure of Eights and Sixes, that is, where the first and third Lines of the single Stanza consist of eight Syllables each, the second and fourth Lines of six Syllables each, may be sung to any of the most usual Tunes, namely, York Tune, Windsor Tune, St. David's, Litchfield, Canterbury, Martyr's, St. Mary's alias Hackney, St. Anne's Tune, &c.

As the Old 25th Psalm, may be sung the New 25, 31, 51, 67, 130, 142.

As the Old 113, the 37, 46, 50, 63, 76, 91, 110, 113, 120.

As the Old 148, the 136, 148.

As the Old 104, the 149.

The Psalms in this Version of four Lines in a single Stanza, and eight Syllables in each Line, (if Psalms of praise or cheerfulness) may properly be sung as the Old 100th Psalm, or to the Tune of the Old 125th Psalm, Second Metre.

The Penitential or Mournful Psalms, in the same Measure, may be sung as the Old 51st Psalm.



THE PSALMS.

11 Or, should I try to shun thy sight
Beneath the sable wings of night;
One glance from thee, one piercing ray,
Would kindle darkness into day.

12 The veil of night is no disguise,
No screen from thy all-searching eyes;
Through midnight shades thou find'st
thy way,
As in the blazing noon of day.

13 Thou know'st the texture of my
heart,
My reins, and ev'ry vital part;
Each single thread in nature's loom
By thee was cover'd in the womb.

14 I'll praise thee, from whose hands
I came,
A work of such a curious frame;
The wonders thou in me hast shown,
My soul with grateful joy must own.

15 Thine eyes my substance did survey,
While yet a lifeless mass it lay;
In secret how exactly wrought,
Ere from its dark inclosure brought.

16 Thou didst the shapeless embryo
see,
Its parts were register'd by thee;
Thou saw'st the daily growth they took,
Form'd by the model of thy book.

17 Let me acknowledge too, O God,
That, since this maze of life I trod,
Thy thoughts of love to me surmount
The pow'r of numbers to recount.

18 Far sooner could I reckon o'er
The sands upon the ocean's shore;
Each morn, revising what I've done,
I find th' account but new begun.

19 The wicked thou shalt slay, O God:
Depart from me, ye men of blood,
20 Whose tongues Heav'n's majesty
profane,
And take th' Almighty's name in vain.

21 Lord, hate not I their impious crew,
Who thee with enmity pursue?
And does not grief my heart oppress,
When reprobates thy laws transgress?

22 Who practise enmity to thee
Shall utmost hatred have from me;
Such men I utterly detest,
As if they were my foes profest.

23, 24 Search, try, O God, my thoughts
and heart,
If mischief lurks in any part;
Correct me where I go astray,
And guide me in thy perfect way.

PSALM CXL.

PRESERVE me, Lord, from crafty
Of treacherous intent; [foes
2 And from the sons of violence,
On open mischief bent.

3 Their sland'ring tongue the serpent's
sting
In sharpness does exceed;
Between their lips the gall of asps
And adders' venom breed.

4 Preserve me, Lord, from wicked
hands,
Nor leave my soul forlorn,
A prey to sons of violence,
Who have my ruin sworn.

5 The proud for me have laid their
snare,
And spread their wily net;
With traps and gins, where'er I move,
I find my steps beset.

6 But thus environ'd with distress,
Thou art my God, I said;
Lord, hear my supplicating voice,
That calls to thee for aid.

7 O Lord, the God, whose saving
strength
Kind succour did convey,
And cover'd my advent'rous head
In battle's doubtful day:

8 Permit not their unjust designs
To answer their desire;
Lest they, encourag'd by success,
To bolder crimes aspire.

9 Let first their chiefs the sad effects
Of their injustice mourn:
The blast of their envenom'd breath
Upon themselves return.

10 Let them who kindled first the
Its sacrifice become; [flame
The pit they digg'd for me be made
Their own untimely tomb.

11 Though slander's breath may raise
a storm,
It quickly will decay;
Their rage does but the torrent swell
That bears themselves away.

12 God will assert the poor man's cause,
And speedy succour give;
The just shall celebrate his praise,
And in his presence live.

PSALM CXLI.

TO thee, O Lord, my cries ascend,
O haste to my relief;
And with accustom'd pity hear
The accents of my grief.

2 Instead of off'rings, let my prayer
Like morning incense rise;
My lifted hands supply the place
Of ev'ning sacrifice.

3 From hasty language curb my
tongue;
And let a constant guard
Still keep the portal of my lips,
With wary silence barr'd.

NEW VERSION OF

4 From wicked men's designs and deeds
My heart and hands restrain;
Nor let me in the booty share
Of their unrighteous gain.

5 Let upright men reprove my faults,
And I shall think them kind;
Like balm that heals a wounded head,
I their reproof shall find:

And, in return, my fervent pray'r
I shall for them address,
When they are tempted and reduc'd,
Like me, to sore distress.

6 When skulking in En-gedi's rock
I to their chiefs appeal,
If one reproachful word I spoke,
When I had pow'r to kill.

7 Yet us they persecute to death;
Our scatter'd ruins lie
As thick as from the hewer's axe
The sever'd splinters fly.

8 But, Lord, to thee I still direct
My supplicating eyes;
O leave not destitute my soul,
Whose trust on thee relies!

9 Do thou preserve me from the snares
That wicked hands have laid:
Let them in their own nets be caught,
While my escape is made.

PSALM CXLII.

TO God, with mournful voice,
In deep distress I pray'd;
2 Made him the umpire of my cause,
My wrongs before him laid.

3 Thou didst my steps direct,
When my griev'd soul despair'd;
For where I thought to walk secure,
They had their traps prepar'd.

4 I look'd, but found no friend
To own me in distress:
All refuge fail'd, no man vouchsaf'd
His pity or redress.

5 To God at last I pray'd;
Thou, Lord, my refuge art,
My portion in the land of life,
Till life itself depart.

6 Reduc'd to greatest straits,
To thee I make my moan:
O save me from oppressing foes,
For me too pow'rful grown!

7 That I may praise thy Name,
My soul from prison bring;
Whilst of thy kind regard to me
Assembled saints shall sing.

PSALM CXLIII.

LORD, hear my pray'r, and to my cry
Thy wonted audience lend;
In thy accusom'd faith and truth
A gracious answer send.

2 Nor at thy strict tribunal bring
Thy servant to be tried;
For in thy sight no living man
Can e'er be justified.

3 The spiteful foe pursues my life,
Whose comforts all are fled;
He drives me into caves as dark
As mansions of the dead.

4 My spirit therefore is o'erwhelm'd,
And sinks within my breast;
My mournful heart grows desolate,
With heavy woes oppress'd.

5 I call to mind the days of old,
And wonders thou hast wrought:
My former dangers and escapes
Employ my musing thought.

6 To thee my hands in humble pray'r
I fervently stretch out;
My soul for thy refreshment thirsts,
Like land oppress'd with drought.

7 Hear me with speed; my spirit fails;
Thy face no longer hide,
Lest I become forlorn, like them
That in the grave reside.

8 Thy kindness early let me hear,
Whose trust on thee depends;
Teach me the way where I should go;
My soul to thee ascends.

9 Do thou, O Lord, from all my foes
Preserve and set me free;
A safe retreat against their rage
My soul implores from thee.

10 Thou art my God, thy righteous will
Instruct me to obey;
Let thy good Spirit lead and keep
My soul in thy right way.

11 O! for the sake of thy great Name,
Revive my drooping heart;
For thy truth's sake, to me, distress'd,
Thy promis'd aid impart.

12 In pity to my sufferings, Lord,
Reduce my foes to shame;
Slay them that persecute a soul
Devoted to thy Name.

PSALM CXLIV.

FOR ever bless'd be God the Lord,
Who does his needful aid impart;
At once both strength and skill afford
To wield my arms with warlike art.

2 His goodness is my fort and tow'r,
My strong deliv'rance and my shield;
In him I trust, whose matchless pow'r
Makes to my sway fierce nations yield.

3 Lord, what's in man, that thou
should'st love
Of him such tender care to take?
What in his offspring could thee move
Such great account of him to make?

THE PSALMS.

- 4 The life of man does quickly fade,
His thoughts but empty are and vain;
His days are like a flying shade,
Of whose short stay no signs remain.
- 5 In solemn state, O God, descend,
Whilst heav'n its lofty head inclines;
The smoking hills asunder rend,
Of thy approach the awful signs.
- 6 Discharge thy dreadful lightnings round,
And make my scatter'd foes retreat;
Them with thy pointed arrows wound,
And their destruction soon complete.
- 7, 8 Do thou, O Lord, from heav'n engage
Thy boundless pow'r my foes to quell,
And snatch me from the stormy rage
Of threat'ning waves that proudly swell.
- Fight thou against my foreign foes,
Who utter speeches false and vain;
Who, though in solemn leagues they close,
Their sworn engagement ne'er maintain.
- 9 So I to thee, O King of kings,
In new-made hymns my voice shall raise,
And instruments of various strings
Shall help me thus to sing thy praise.
- 10 God does to kings his aid afford,
To them his sure salvation sends;
'Tis he that from the murd'ring sword
His servant David still defends.
- 11 Fight thou against my foreign foes,
Who utter speeches false and vain;
Who, though in solemn leagues they close, [tain.
Their sworn engagement ne'er main-
- 12 Then our young sons like trees shall grow,
Well planted in some fruitful place;
Our daughters shall like pillars show,
Design'd some royal court to grace.
- 13 Our garners, fill'd with various store,
Shall us and our's with plenty feed;
Our sheep, increasing more and more,
Shall thousands and ten thousands breed.
- 14 Strong shall our lab'ring oxen grow,
Nor in their constant labour faint;
Whilst we no war nor slav'ry know,
And in our streets hear no complaint.
- 15 Thrice happy is that people's case,
Whose various blessings thus abound:
Who God's true worship still embrace,
And are with his protection crown'd.

PSALM CXLV.

- T**HREE I'll extol, my God and King
Thy endless praise proclaim;
2 This tribute daily I will bring,
And ever bless thy Name.
- 3 Thou, Lord, beyond compare art great,
And highly to be prais'd;
Thy majesty, with boundless height,
Above our knowledge rais'd.
- 4 Renown'd for mighty acts, thy fame
To future times extends;
From age to age thy glorious Name
Successively descends.
- 5, 6 Whilst I thy glory and renown,
And wondrous works express;
The world with me thy might shall own,
And thy great pow'r confess.
- 7 The praise, that to thy love belongs,
They shall with joy proclaim;
Thy truth of all their grateful songs
Shall be the constant theme.
- 8 The Lord is good; fresh acts of grace
His pity still supplies;
His anger moves with slowest pace,
His willing mercy flies.
- 9 Thy love through earth extends its fame,
To all thy works express'd:
10 These show thy praise, whilst thy
great Name
Is by thy servants bless'd.
- 11 They, with the glorious prospect fir'd,
Shall of thy kingdom speak;
And thy great pow'r, by all admir'd,
Their lofty subject make.
- 12 God's glorious works of ancient date
Shall thus to all be known;
And thus his kingdom's royal state
With publick splendour shown.
- 13 His steadfast throne, from changes free,
Shall stand for ever fast;
His boundless sway no end shall see,
But time itself outlast.

The Second Part.

- 14, 15 The Lord does them support
that fall,
And makes the prostrate rise;
For his kind aid all creatures call,
Who timely food supplies.
- 16 Whate'er their various wants require,
With open hand he gives;
And so fulfils the just desire
Of ev'ry thing that lives.

NEW VERSION OF

17, 18 How holy is the Lord, how just,
How righteous all his ways!
How nigh to him, who with firm trust
For his assistance prays!

19 He grants the full desires of those
Who him with fear adore;
And will their troubles soon compose,
When they his aid implore.

20 The Lord preserves all those with care
Whom grateful love employs;
But sinners, who his vengeance dare,
With furious rage destroys.

21 My time to come, in praises spent,
Shall still advance his fame,
And all mankind, with one consent,
For ever bless his Name.

PSALM CXLVI.

O PRAISE the Lord, and thou, my soul,

For ever bless his Name;

2 His wondrous love, while life shall last,

My constant praise shall claim.

3 On kings, the greatest sons of men,
Let none for aid rely;

They cannot save in dang'rous times,
Nor timely help apply.

4 Depriv'd of breath, to dust they turn,
And there neglected lie,
And all their thoughts and vain designs

Together with them die.

5 Then happy he, who Jacob's God
For his protector takes;

Who still with well-plac'd hope the Lord

His constant refuge makes.

6 The Lord, who made both heav'n
and earth,

And all that they contain,

Will never quit his steadfast truth,
Nor make his promise vain.

7 The poor opprest from all their wrongs

Are cas'd by his decree;

He gives the hungry needful food,
And sets the pris'ners free.

8 By him the blind receive their sight,
The weak and fall'n he rears;

With kind regard and tender love
He for the righteous cares.

9 The strangers he preserves from harm,

The orphan kindly treats,

Defends the widow, and the wiles
Of wicked men defeats.

10 The God that does in Sion dwell
Is our eternal King:
From age to age his reign endures;
Let all his praises sing.

PSALM CXLVII.

O PRAISE the Lord with hymns of joy,

And celebrate his fame:

For pleasant, good, and comely 'tis
To praise his holy Name.

2 His holy city God will build,
Though levell'd with the ground;
Bring back his people, though dispers'd
Through all the nations round.

3, 4 He kindly heals the broken hearts,
And all their wounds doth close;
He tells the number of the stars,
Their sev'ral names he knows.

5, 6 Great is the Lord, and great his pow'r,

His wisdom has no bound;

The meek he raises, but throws down
The wicked to the ground.

7 To God, the Lord, a hymn of praise
With grateful voices sing;

To songs of triumph tune the harp,
And strike each warbling string.

8 He covers heav'n with clouds, and thence

Refreshing rain bestows;

Through him, on mountain tops, the grass

With wondrous plenty grows.

9 He savage beasts, that loosely range,
With timely food supplies:

He feeds the raven's tender brood,
And stops their hungry cries.

10 He values not the warlike steed,
But does his strength disdain;

The nimble foot, that swiftly runs,
No prize from him can gain.

11 But he, to him that fears his Name,
His tender love extends;

To him that on his boundless grace
With steadfast hope depends.

12, 13 Let Sion and Jerusalem

To God their praise address;

Who fenc'd their gates with massy bars,

And does their children bless.

14, 15 Through all their borders he
gives peace,

With finest wheat they're fed;

He speaks the word, and what he wills
Is done as soon as said.

16 Large flakes of snow, like fleecy wool,

Descend at his command;

THE PSALMS.

And hoary frost, like ashes spread,
Is scatter'd o'er the land.

17 When, join'd to these, he does his
hail

In little morsels break;
Who can against his piercing cold
Secure defences make?

18 He sends his word, which melts the
ice:

He makes his wind to blow;
And soon the streams, congeal'd be-
fore,

In plenteous currents flow.

19 By him his statutes and decrees
To Jacob's sons were shown;
And still to Israel's chosen seed
His righteous laws are known.

20 No other nation this can boast,
Nor did he e'er afford

To heathen lands his oracles,
And knowledge of his word.

Hallelujah.

PSALM CXLVIII.

YE boundless realms of joy,
Exalt your Maker's fame,
His praise your song employ
Above the starry frame;
Your voices raise,
Ye cherubim
And seraphim,
To sing his praise.

3, 4 Thou moon, that rul'st the night,
And sun, that guid'st the day;
Ye glitt'ring stars of light,
To him your homage pay;
His praise declare,
Ye heav'ns above,
And clouds that move
In liquid air.

5, 6 Let them adore the Lord,
And praise his holy Name,
By whose almighty word
They all from nothing came;
And all shall last
From changes free;
His firm decree
Stands ever fast.

7, 8 Let earth her tribute pay;
Praise him, ye dreadful whales,
And fish, that through the sea
Glide swift with glitt'ring scales;
Fire, hail, and snow,
And misty air,
And winds that, where
He bids them, blow.

10 By hills and mountains, (all
In grateful concert join'd,)
By cedars stately tall,
And trees for fruit design'd;

By ev'ry beast,
And creeping thing,
And fowl of wing,
His Name be blest.

11, 12 Let all of royal birth,
With those of humbler frame,
And judges of the earth,
His matchless praise proclaim.
In this design

Let youths with maids,
And hoary heads
With children join.

13 United zeal be shown
His wondrous fame to raise,
Whose glorious Name alone
Deserves our endless praise.
Earth's utmost ends
His pow'r obey;
His glorious sway
The sky transcends.

14 His chosen saints to grace,
He sets them up on high,
And favours Israel's race,
Who still to him are nigh.
O therefore raise
Your grateful voice,
And still rejoice
The Lord to praise!

PSALM CXLIX.

O PRAISE ye the Lord,
Prepare your glad voice,
His praise in the great
Assembly to sing:
In our great Creator
Let Israel rejoice;
And children of Sion
Be glad in their King.

3, 4 Let them his great Name
Extol in the dance;
With timbrel and harp
His praises express:
Who always takes pleasure
His saints to advance,
And with his salvation
The humble to bless.

5, 6 With glory adorn'd,
His people shall sing
To God, who their beds
With safety does shield;
Their mouths fill'd with praises
Of him their great King;
Whilst a two-edged sword
Their right hand shall wield.

7, 8 Just vengeance to take
For injuries past;
To punish those lands
For ruin design'd;
With chains, as their captives,
To tie their kings fast,
With fetters of iron
Their nobles to bind.

NEW VERSION OF THE PSALMS.

9 Thus shall they make good,
When them they destroy,
The dreadful decree
Which God does proclaim:
Such honour and triumph
His saints shall enjoy;
O therefore for ever
Exalt his great Name!

PSALM CL.

O PRAISE the Lord in that blest
place,
From whence his goodness largely
flows;
Praise him in heav'n, where he his face
Unveil'd in perfect glory shows.
2 Praise him for all the mighty acts
Which he in our behalf has done;
His kindness this return exacts,
With which our praise should equal
run.

3 Let the shrill trumpet's warlike voice
Make rocks and hills his praise re-
bound;

Praise him with harp's melodious
noise,
And gentle psalt'ry's silver sound.

4 Let virgin troops soft timbrels bring,
And some with graceful motion
dance;

Let instruments of various strings,
With organs join'd, his praise ad-
vance.

5 Let them, who joyful hymns compose,
To cymbals set their songs of praise;
Cymbals of common use, and those
That loudly sound on solemn days.

6 Let all that vital breath enjoy,
The breath he does to them afford,
In just returns of praise employ:
Let ev'ry creature praise the Lord.

GLORIA PATRI.

Common Measure.

TO Father, Son, and Holy Ghost,
The God whom we adore,
Be glory; as it was, is now,
And shall be evermore.

As the 25th Psalm.

To God the Father, Son,
And Spirit, glory be;
As 'twas, and is, and shall be so
To all eternity.

As the 100th Psalm.

To Father, Son, and Holy Ghost,
The God whom earth and heav'n
adore,
Be glory; as it was of old,
Is now, and shall be evermore.

As Psalm 37, and 113.

To Father, Son, and Holy Ghost,
The God whom heav'n's triumphant
host
And suff'ring saints on earth adore,
Be glory; as in ages past,
As now it is, and so shall last,
When time itself must be no more.

As the 148th Psalm.

To God the Father, Son,
And Spirit, ever blest,

Eternal Three in One,
All worship be address;
As heretofore
It was, is now,
And shall be so
For evermore.

As the 149th Psalm.

By angels in heav'n
Of ev'ry degree,
And saints upon earth,
All praise be address
To God in Three Persons,
One God ever blest;
As it has been, now is,
And always shall be.

TO God, our benefactor, bring
The tribute of your praise;
Too small for an Almighty King,
But all that we can raise.

Glory to Thee, bless'd Three in One,
The God whom we adore;
As was, and is, and shall be done,
When time shall be no more.

PRAISE God, from whom all bless-
ings flow;
Praise him, all creatures here below;
Praise him above, angelick host,
Praise Father, Son, and Holy Ghost.

HYMNS.

VENI CREATOR.

First Metre.

COME, Holy Ghost; Creator, come,
And visit all the souls of thine :
Thou hast inspir'd our hearts with life;
Inspire them now with life divine.

Thou art the Comforter, the gift
Of God most high; the fire of love,
The everlasting spring of joy,
And holy unction from above.

Thy gifts are manifold; thou writ'st
God's laws in ev'ry faithful heart;
The promise of the Father, thou
Dost heav'nly eloquence impart.

Enlighten our dark souls, till they
Thy love, thy heav'nly love, embrace;
And (since we are by nature frail)
Assist us with thy saving grace.

Drive far from us the mortal foe,
And grant us to have peace within;
That, with thy light and guidance blest,
We may escape the snares of sin.

Teach us the Father to confess,
And Son, who from the grave reviv'd;
And, with the Father and the Son,
Thee, Holy Ghost, from both deriv'd.

With thee, O Father, therefore may
The Son, who was from death restor'd,
And sacred Comforter, one God,
To endless ages be ador'd!

Second Metre.

COME, Holy Ghost; Creator, come,
Inspire the souls of thine;
Till ev'ry heart which thou hast made
Is fill'd with grace divine.

Thou art the Comforter, the gift
Of God, and fire of love;
The everlasting spring of joy,
And unction from above.

Thy gifts are manifold, thou writ'st
God's laws in each true heart;
The promise of the Father, thou
Dost heav'nly speech impart.

Enlighten our dark souls, till they
Thy sacred love embrace;
Assist our minds, by nature frail,
With thy celestial grace.

Drive far from us the mortal foe,
And give us peace within;
That, by thy guidance bless'd, we may
Escape the snares of sin.

Teach us the Father to confess,
And Son, from death reviv'd;
And, with them both, thee, Holy Ghost,
Who art from both deriv'd.

With thee, O Father, therefore may
The Son, from death restor'd,
And sacred Comforter, one God,
Devoutly be ador'd:

As in all ages heretofore
Has constantly been done,
As now it is, and shall be so
When time his course has run.

TE DEUM LAUDAMUS.

The First Part.

O GOD, we praise thee, and confess
That thou the only Lord
And everlasting Father art,
By all the earth ador'd.

To thee all Angels cry aloud;
To thee the Powers on high,
Both Cherubim and Seraphim,
Continually do cry,

O holy, holy, holy Lord,
Whom heav'nly hosts obey;
The world is with the glory fill'd
Of thy majestick ray.

Th' Apostles' glorious company,
And Prophets crown'd with light,
With all the Martyrs' noble host,
Thy constant praise recite.

The holy Church throughout the world,
O Lord, confesses thee;
That thou eternal Father art,
Of boundless majesty.

Thy honour'd, true, and only Son,
And Holy Ghost the spring
Of never-ceasing joy: O Christ,
Of glory thou art King.

The Father's everlasting Son,
Thou from on high didst come
To save mankind, and didst not then
Disdain the Virgin's womb.

And, having overcome the sting
Of death, thou open'dst wide
The gates of heav'n to all, who firm
In thy belief abide.

The Second Part.

Crown'd with the Father's glory, thou
At God's right hand dost sit;
Whence thou shalt come to be our
Judge,
To sentence or acquit.

HYMNS.

O therefore save thy servants, Lord,
Whose souls so dearly cost ;
Nor let the purchase of thy blood,
Thy precious blood, be lost.

We magnify thee day by day,
And ever worship thee :
Vouchsafe to keep us, Lord, this day
From sin and danger free.

Have mercy, mercy on us, Lord,
To us thy grace extend ;
According as for mercy we
On thee alone depend !

In thee I have repos'd my trust,
And ever shall do so ;
Preserve me then from ruin here,
And from eternal woe.

BENEDICTUS ;

Or, The SONG of *Zacharias*,
Luke i. 68.

NOW bless'd be Israel's Lord and
Whose mercy at our need [God,
Has visited his people's grief,
And them from bondage freed ;

And rais'd in faithful David's house
Salvation, which of old,
E'er since the world itself began,
His prophets had foretold.

To save us from our spiteful foes,
And keep his oath in mind,
Which he to Abr'am heretofore,
And to our fathers sign'd ;

That we, from fear and danger freed,
His temple may frequent ;
And all our days, as in his sight,
In holy life be spent.

And thou, O child, shalt then be call'd
God's prophet, to declare
His message, and before his face
His passage to prepare :

To give them light, who now in shades
Of night and death abide ;
And in the way that leads to peace
Our footsteps safely guide.

MAGNIFICAT ;

Or, The SONG of the *Blessed Virgin*,
Luke i. 46.

MY soul and spirit, fill'd with joy,
My God and Saviour praise,
Whose goodness did from poor estate
His humble handmaid raise.

Me bless'd of God, the God of pow'r,
All ages shall confess ;
Whose Name is holy, and whose love
His saints shall ever bless.

The proud, and all their vain designs,
He quickly did confound ;
He cast the mighty from their seat,
The meek and humble crown'd.

The hungry with good things were
fill'd,

The rich with hunger pin'd ;
He sent his servant Israel help,
And call'd his love to mind ;

Which to our fathers heretofore
By oath he did ensure,
To Abr'am and his chosen seed
For ever to endure.

NUNC DIMITTIS ;

Or, The SONG of *Simeon*, Luke ii. 29.

LORD, let thy servant now depart
Into thy promis'd rest,
Since my expecting eyes have been
With thy salvation blest :

Which till this time thy favour'd saints
And prophets only knew ;
Long since prepar'd, but now set forth
In all the people's view.

A light to shew the heathen world
The way to saving grace ;
But, O ! the light and glory both
Of Israel's chosen race.

THE CREED.

I STEADFASTLY believe in God,
The Father of all might ;
Who made this lower world, and all
The glorious worlds of light :

And I believe in Jesus Christ,
The everlasting Word ;
Th' Almighty Father's only Son,
And our most gracious Lord.

Conceiv'd by th' Holy Ghost, and of
The Virgin Mary born ;
By Pontius Pilate doom'd to bear
Most bitter pains and scorn ;

Was crucified, and for a time,
Both dead and buried lay ;
Descended into hell ; and rose
To life on the third day ;

Ascended up to heav'n ; and there
At God's right hand is plac'd ;
From whence he shall return to judge
The quick and dead at last.

I likewise firmly do believe,
O Holy Ghost, in thee ;
The holy universal Church,
And saints' community.

Forgiveness of repented sins,
(Through Christ, our sacrifice,)
The resurrection of the dead,
And life that never dies.

THE LORD'S PRAYER.

First Metre.

OUR Father, who in heaven art,
Thy Name be hallow'd in each
heart.

HYMNS.

Thy kingdom come: may we fulfil,
Who dwell on earth, thy heav'nly will,
With equal cheerfulness and love,
As saints and angels do above.

Give us this day our daily bread:
Us into no temptation lead:
But with thy grace preserve us still
From sin, and ev'ry thing that's ill;
For thine the kingdom, and the pow'r,
And glory are for evermore.

Second Metre.

OUR Father, who in heaven art,
All hallow'd be thy Name;
Thy kingdom come; thy will be done
Throughout this earthly frame,

As cheerfully as 'tis by those
Who dwell with thee on high;
Lord, let thy bounty day by day
Our daily food supply.

As we forgive our enemies,
Thy pardon, Lord, we crave;
Into temptation lead us not,
But us from evil save.

For kingdom, pow'r, and glory, all
Belong, O Lord, to thee;
Thine from eternity they were,
And thine shall ever be.

FOR CHRISTMAS DAY.

Morning Service.

HIGH let us swell our tuneful notes,
And join th' angelick throng,
For angels no such love have known,
T' awake a cheerful song.

Good-will to sinful men is shown,
And peace on earth is given;
For, lo! th' incarnate Saviour comes
With messages from heaven.

Justice and grace, with sweet accord,
His rising beams adorn;
Let heav'n and earth in concert join,
To us a Child is born.

Glory to God in highest strains,
In highest worlds be paid;
His glory by our lips proclaim'd,
And by our lives display'd.

When shall we reach those blissful
realms
Where Christ exalted reigns;
And learn of the celestial choir
Their own immortal strains?

Evening Service.

HARK, the herald angels sing,
Glory to the new-born King,
Peace on earth, and mercy mild,
God and sinners reconcil'd!
Joyful all ye nations rise,
Join the triumph of the skies,

With th' angelick host proclaim,
Christ is born in Bethlehem.

Hark, the herald angels sing,
Glory to the new-born King!

Christ, by highest heav'n ador'd,
Christ the everlasting Lord,
Late in time behold him come,
Offspring of a virgin's womb:
Veil'd in flesh the Godhead he,
Hail th' incarnate Deity:
Pleas'd as man with man appear,
Jesus our Immanuel here.

Hark, the herald angels, &c.

Hail the heav'n-born Prince of Peace!
Hail the Sun of righteousness!
Light and life to all he brings,
Ris'n with healing in his wings.
Mild he lays his glory by,
Born that man no more may die:
Born to raise the sons of earth,
Born to give them second birth.

Hark, the herald angels, &c.

SONG OF THE ANGELS,

At the *Nativity* of our *Blessed Saviour*,
Luke ii. 8—15.

WHILE shepherds watch'd their
flocks by night,

All seated on the ground,
The angel of the Lord came down,
And glory shone around.

Fear not, said he, (for mighty dread
Had seiz'd their troubled mind,)
Glad tidings of great joy I bring
To you and all mankind.

To you, in David's town, this day
Is born of David's line
The Saviour, who is Christ the Lord;—
And this shall be the sign:

The heavenly Babe you there shall find
To human view display'd,
All meanly wrapt in swathing-bands,
And in a manger laid.

Thus spake the seraph, and forthwith
Appear'd a shining throng
Of angels, praising God, and thus
Address'd their joyful song:

All glory be to God on high,
And to the earth be peace;
Good-will henceforth from Heav'n to
men
Begin, and never cease.

FOR EASTER DAY.

First Hymn.

SINCE Christ, our passover, is slain
A sacrifice for all;
Let all with thankful hearts agree
To keep the festival:

HYMNS.

Not with the leaven, as of old,
Of sin and malice fed;
But with unfeign'd sincerity,
And truth's unleaven'd bread.
Christ, being rais'd by pow'r divine,
And rescu'd from the grave,
Shall die no more; death shall on him
No more dominion have.
For that he died, 'twas for our sins
He once vouchsaf'd to die;
But that he lives, he lives to God
For all eternity.
So count yourselves as dead to sin,
But graciously restor'd,
And made henceforth alive to God,
Through Jesus Christ our Lord

Second Hymn.

CHRISt from the dead is rais'd, and
made
The firstfruits of the tomb;
For as by man came death, by man
Did resurrection come.
For as in Adam all mankind
Did guilt and death derive,
So by the righteousness of Christ
Shall all be made alive.
If then ye risen are with Christ,
Seek only how to get
The things that are above, where Christ
At God's right hand doth sit.

Third Hymn.

JESUS Christ is risen to-day,
Our triumphant holy day;
Who did once, upon the cross,
Suffer to redeem our loss. Hallelujah.
Hymns of praise then let us sing
Unto Christ our heavenly King:
Who endur'd the cross and grave,
Sinners to redeem and save. Hallelujah.
But the pain which he endur'd
Our salvation hath procur'd;
Now above the sky he's King,
Where the angels ever sing. Hallelujah.

FOUR HYMNS FOR THE HOLY COMMUNION.

HYMN I.

MY God, and is thy table spread,
And doth thy cup with love o'er-
flow?
Thither be all thy children led,
And let them all thy sweetness
know.
Hail, sacred feast, which Jesus makes,
Rich banquet of his flesh and blood!
Thrice happy he who here partakes
That sacred stream, that heav'nly
food.

Why are its dainties all in vain
Before unwilling hearts display'd?
Was not for you the victim slain?
Are you forbid the children's bread?
O! let thy table honour'd be,
And furnish'd well with joyful
guests;
And may each soul salvation see,
That here its sacred pledges tastes!
Let crowds approach, with hearts pre-
par'd,
With hearts inflam'd let all attend;
Nor, when we leave our Father's board,
The pleasure or the profit end.
Revive thy dying churches, Lord,
And bid our drooping graces live;
And more, that energy afford,
A Saviour's blood alone can give.

HYMN II.

Out of the Revelation of St. John.

THOU, God, all glory, honour, pow'r,
Art worthy to receive;
Since all things by thy pow'r were
made,
And by thy bounty live.
And worthy is the Lamb, all pow'r,
Honour, and wealth to gain,
Glory and strength; who for our sins
A sacrifice was slain.
All worthy thou, who hast redeem'd
And ransom'd us to God,
From ev'ry nation, ev'ry coast,
By thy most precious blood.
Blessing and honour, glory, pow'r,
By all in earth and heav'n,
To him that sits upon the throne,
And to the Lamb be giv'n.

HYMN III.

Revelation, Chap. xix.

ALL ye who faithful servants are
Of our Almighty King,
Both high and low, and small and great,
His praise devoutly sing!
Let us rejoice and render thanks
To his most holy Name:
Rejoice, rejoice! for now is come
The marriage of the Lamb.
His bride herself has ready made,
How pure and white her dress!
Which is her saints' integrity,
And spotless holiness.
O therefore bless'd is every one,
Who to the marriage feast,
And holy supper of the Lamb,
Is made a welcome guest!

HYMNS.

HYMN IV.

The Thanksgiving in the Church Communion Service.

TO God be glory, peace on earth,
To all mankind good-will;
We bless, we praise, we worship thee,
And glorify thee still.
And thanks for thy great glory give,
That fills our souls with light;
O Lord! God! heav'nly King! the God
And Father of all might.
And thou, begotten Son of God,
Before all time begun;
O Jesu Christ! God, Lamb of God!
The Father's only Son!
Have mercy, thou that tak'st the sins
Of all the world away!
Have mercy, Saviour of mankind,
And hear us when we pray!
O thou, who sitt'st at God's right hand,
Upon the Father's throne,
Have mercy on us, Thou, O Christ,
Who art the Holy One!
Thou, Lord,—who with the Holy Ghost,
Whom earth and heav'n adore,
In glory of the Father art
Most high for evermore.

THE LAMENTATION OF A SINNER.

O LORD, turn not thy face from me,
Who lie in woeful state,
Lamenting all my sinful life
Before thy mercy-gate;
A gate which opens wide to those
That do lament their sin:
Shut not that gate against me, Lord,
But let me enter in.
And call me not to strict account,
How I have sojourn'd here;
For then my guilty conscience knows
How vile I shall appear.
I need not to confess my life
To thee, who best canst tell
What I have been, and what I am;
I know thou know'st it well.
The circumstances of my crimes,
Their number and their kind,
Thou know'st them all; and more,
much more
Than I can call to mind:
Therefore, with tears, I come to beg
Of my offended God,
For pardon, like a child that dreads
His angry parent's rod.
So come I to thy mercy-gate,
Where mercy doth abound,

Imploring pardon for my sin,
To heal my deadly wound.

O Lord, I need not to repeat
The comfort I would have:
Thou know'st, O Lord, before I ask,
The blessing I do crave.

Mercy, good Lord, mercy I ask,
This is the total sum;
For mercy, Lord, is all my suit;
Lord, let thy mercy come!

FOR THE MORNING.

AWAKE, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and early rise
To pay thy morning sacrifice.

Redeem thy mispent moments past,
And live this day as if the last;
Thy talents to improve take care;
For the great day thyself prepare.

Let all thy converse be sincere,
Thy conscience as the noon-day clear;
For God's all-seeing eye surveys
Thy secret thoughts, thy works and
ways.

Wake, and lift up thyself, my heart,
And with the angels bear thy part;
Who all night long unwearied sing
High glory to th' eternal King!

FOR THE EVENING.

GLORY to thee, my God, this night,
For all the blessings of the light;
Keep me, O keep me, King of kings,
Beneath thy own almighty wings!

Forgive me, Lord, for thy dear Son,
The ill that I this day have done;
That, with the world, myself, and thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Rise glorious at the awful day.

O let my soul on thee repose!
And may sweet sleep mine eyelids
close;

Sleep, that shall me more vig'rous make,
To serve my God, when I awake.

If in the night I sleepless lie,
My soul with heavenly thoughts sup-
ply;

Let no ill dreams disturb my rest,
No powers of darkness me molest.

Praise God, from whom all blessings
flow;

Praise him, all creatures here below;
Praise him above, angelick host,
Praise Father, Son, and Holy Ghost.

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GLORIA PATRI. VENI CREATOR. 1st and 2nd Metre.) TE DEUM LAUDAMUS. (1st and 2nd Parts.) BENEDICTUS, or, The Song of Zacharias. MAGNIFICAT, or, The Song of the Blessed Virgin. NUNC DIMITTIS, or, The Song of Simeon.	THE CREED. THE LORD'S PRAYER. (1st and 2nd Metre.) HYMNS for CHRISTMAS DAY. SONG of the ANGELS. HYMNS for EASTER DAY. HYMNS for the HOLY COMMUNION. THE LAMENTATION of a SINNER. HYMN for the MORNING. HYMN for the EVENING.
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DIRECTIONS

ABOUT THE TUNES AND MEASURES.

ALL Psalms of this Version in the Common Measure of Eights and Sixes, that is, where the first and third Lines of the single Stanza consist of eight Syllables each, the second and fourth Lines of six Syllables each, may be sung to any of the most usual Tunes, namely, York Tune, Windsor Tune, St. David's, Litchfield, Canterbury, Martyr's, St. Mary's alias Hackney, St. Anne's Tune, &c.

As the Old 25th Psalm, may be sung the New 25, 31, 51, 67, 130, 142.

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The Psalms in this Version of four Lines in a single Stanza, and eight Syllables in each Line. (if Psalms of praise or cheerfulness) may properly be sung as the Old 100th Psalm, or to the Tune of the Old 125th Psalm, Second Metre.

The Penitential or Mournful Psalms, in the same Measure, may be sung as the Old 51st Psalm.



The Book of Common Prayer, and administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the United Church of England and Ireland: together with the proper lessons for sundays and other holy-days and a new version of the Psalms of David

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